HALLELV-IAH:

Praiſe yee the Lord,

FOR

THE VNBVRTHENING
of a loaden Conſcience:

By his grace in Ieſus Chriſt
vouchſafed vnto the worſt ſinner
of all the whole world.

¶ *Come, and heare all yee that feare God, and I will tell you what hee hath done for my ſoule.*
O magnifie his Name with mee, and let vs exalt his Name together.

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And are to be ſold by MATTHEVV LAVV in Pauls Church-yard at the ſigne of the Foxe.

MUSEUM

THE DEDICATION.

To the right high and *mightie Prince, and moſt valiant* Conquerour, IESVS CHRIST, *God and man crucified:*

My moſt gracious good Lord, Sauiour, and Maſter.

THou art gone vp on high, thou haſt lead captiuitie captiue, thou haſt receiued gifts for men; yea for the rebellious alſo, that the Lord God might dwell among them.

I will praiſe thee, O Lord my God, with all my heart, and will glorifie thy name for euermore.

For great is thy mercy towards me, and thou haſt deliuered my ſoule from the loweſt hell.

Let the ſpeaking of my mouth, the writing of mine hand, and the thinking of mine heart, be pleaſing in thy ſight, O Lord my ſtrength, and my Redeemer.

Amen. Amen.

To those learned men

which in Cambridge haue authoritie *to iudge of bookes before they be* there imprinted.

REuerend Masters, my dutie premised, I humbly pray you to giue way vnto the glorifying of the grace of God in Iesus Christ, as you will answer vnto his glorious maiestie, when he shall call you to giue account of that your office. Thus, beseeching God to blesse you, and that noble Nurcery of Christianity, with all aboundance of knowledge, and holinesse, I rest

At your correction in

the Lord Iesus,

RICHARD KILBY.

THE VNBVRTHE-ning of a loaden *Conſcience.*

WHoſoeuer you are that ſhall purpoſe to read or heare any part of this booke, I beſeech you that of your charitie, you will grant vnto me theſe two requeſts:

Firſt, to beleeue that I in making, and putting foorth this booke, intended the glorie of my Sauiour, the good of Chriſtened people, and the hurt of no creature.

Secondly, to ſhew ſuch fauour, compaſſion, and patience, towards mee, as you your ſelfe towards your ſelfe expect from the Lord Ieſus.

Now I beginne.

IT pleaſed the good Lord God to vnburthen my conſcience by repentance, and beleefe in Ieſus Chriſt; whereunto with verie much adoe I was brought by the knowledge of Gods word, and the conſideration of mine owne verie miſerable, and moſt dangerous ſtate.

Among thoſe parts of the holy Bible, which God made me in ſome meaſure to vnderſtand, I had ſpeciall vſe of his tenne Commandements, and therewith alſo of the firſt verſe of the 20. chap. of *Exodus*, as here it followeth.

Exo. 20. 1. *And, &c.* This firſt word hath reſpect vnto ſome things mentioned in the chapter next before, ſpecially the Lords comming downe from heauen vnto the top of mount *Sinai* in fire, and the comming of the Iſraelites out of their campe, beeing brought forth by *Moſes*, to meet with God. Touching the comming forth of the people, I find that they were firſt prepared by cleanſing themſelues, and waſhing their clothes; ſecondly, limited, that they ſhould not come too neere vnto the hill: thirdly, preſented and ſet before the face of God by *Moſes*.

Hereby I learne, that whenſoeuer I am to

to reade or heare Gods word, to pray, or to ſing vnto him, I muſt firſt prepare my ſelfe, by putting away all euill thoughts, and naughty affections; ſecondly, I muſt be very humble, auoiding all preſumption; thirdly, I muſt preſent my ſelfe before the maieſtie of God, in the name of Ieſus Chriſt, euen as if hee tooke mee by the hand, and brought me into the preſence of his Father. The neglecting of theſe three neceſſarie points, I know by mine owne experience, is verie dangerous: for the doing of holy ſeruices with an vnreuerent heart, is a readie way to make a partie moſt vncapable of Gods grace; becauſe the cuſtome of abuſing the meanes of ſaluation, doth not onely prouoke the Lord vnto great indignation, but alſo hardeneth the heart, and bringeth it to that paſſe, that without ſome extraordinarie meanes, it cannot be effectually wrought vpon.

And God, &c.] God is the firſt beginning, as of all good, ſo ſpecially of religion: therefore he that will be religious, muſt firſt and foremoſt, ſteadfaſtly beleeue that *there is a God*, Heb. 11.6.

And God ſpake, &c.] The ſecond ground, or beginning of religion, is the word, and

ſpeech of God, which holy men by his direction, and appointment, did write in the books of the olde and new Teſtament.

It is a ſpeciall fauour of God to make his word knowne vnto any man, woman, or child; becauſe the propertie of it is to make vs wiſe, and holy, fit for euerlaſting bliſſe in heauen. 2. Tim. 3. 15. 16.

Whereas our Sauiour Chriſt made his Apoſtles Miniſters of his word, and gaue them commiſſion to ordaine others, and thoſe alſo to ordaine others from time to time, vntill the worlds ende, is a queſtion how the Miniſters of the now publikely allowed Church of England, can prooue their calling from Chriſt by the Apoſtles, &c. ſeeing that the now church of Rome, is between them and the Apoſtles time? I will breifly declare my ſetled beleefe in this point by way of compariſon.

A certaine noble man did by his will appoint, that a great part of his goods ſhould be employed to ſuch, and ſuch good vſes, ſo and ſo, vntill the worlds end: for the performance of this, he did chuſe certaine feoffers of truſt, giuing order that they ſhould chooſe others, and thoſe others from age to age. The firſt feoffers had in their time,

very

very much adoe to keepe the noble mans will from beeing wronged. Many hundred yeares after that, it came to paſſe that ſome beeing orderly choſen feoffers, were fully perſwaded that in many things the wil was wronged. Hereupon, they claimed reformation, but others reſiſted them, yea, and purſued them to the death, killing diuerſe of them. Thoſe which eſcaped the hands of their aduerſaries, continued their claime of reformation, and made choiſe of others to ſucceede them in their office.

Theſe be the miniſters of the Church of England. If an honeſt man were asked what is in this caſe to be done? he would ſay, the written will is to be ſtood vpon, and to be made knowne.

The Bible is that wil; which the Romane feoffers haue no mind to make known, nor can endure the publiſhing thereof in vulgar languages, that all people might heare it read in their Churches: alleadging this reaſon, that as they iudge, if common people had Gods word in their owne tongue, they would rather take hurt, then good by it. To my ſilly vnderſtanding, this is a very ſtrange reaſon: Of all other books is Gods booke ſo dangerous? Then why did the

Lord

Lord giue his word, the old Teſtament, vnto his beloued nation the Iſraelites, in their owne tongue? yea, and lay ſuch charge vpon them to read it, and to heare it? What was the reaſon that when a woman ſaid
Luk.11.27. vnto Chriſt, *Bleſſed is the wombe that bare thee, and the pappes which thou haſt ſucked:* I ſay, what was the reaſon that our Lord
28. made her this anſwer; *Yea rather bleſſed are they that heare the word of God and keepe it?* I ſay againe, why did he ſay ſo, if it be better for people not to heare, then to heare Gods word?

By the way, bee it remembred, that the Sonne of God ſaith, *It is a bleſſednes to heare Gods word*, and the Pope who taketh vpon him to be the deputie of the ſonne of God, he ſaith, it is not a bleſſednes, he forbiddeth it. If any vnderſtanding conſcionable Romane catholike, were betweene God, and his owne ſoule, to tell what he thinketh to be the maine cauſe, why the Pope doth not allow Gods word to be commonly bought and ſold in Italie, Spaine, &c. and ſo to bee read in churches: my conſcience giueth me, that he would ſay thus; It is very likely, that thereby many would bee drawne from his obedience, and many things which are

now

nowe in great requeſt among the people, ſhould then bee deſpiſed. As ſurely as the Lord God liueth, I take this to be the main cauſe. A great number of things in that religion could by no means ſtand, if the book of God were commonly to bee had in the peoples owne language: Therefore they are not ſuffered to heare God ſpeake.

I appeale to the conſcience of euery man, whether it be likly that thoſe things which are of God, ſhall bee put out of requeſt by the word of God? It is not likely, it is quite contrary.

I doe moſt humblie intreat all Engliſh men and women, I entreat them in the ſight of our Lord Ieſus Chriſt, that they will forbeare to beleeue the Romane religion, vntill it haue Gods word, and church-ſeruice read, and ſaid in peoples owne languages. When you come to publike ſeruice, call it *maſſe*, or what you will, are you not of the company that there ought to ioine in praier vnto God? why then is not your prayer in your owne tongue? why is it in Latine? Let any man anſwer, as I aske the queſtion in the feare of God: what reaſon is there that people ſhould pray, or ioine with any, praying in a language which they vnderſtand

ſtand not? Is it not much to be feared, that Satan the Prince of darkenes hath a ſtrong hand in this, to keep poore people in blindneſſe, and ignorance?

I haue vpon my conſcience, and in charity, without any thought of perſonall reproch vnto any one, made bold to ſay thus much. If any in zeale of that religion haue a minde to ſay ſo much, yea tenne times ſo much to mee, let him ſpeake in the feare of God, and in charitie, and ſpare not. Or if he liſt to flie vpon me with words of choller, I will ioyne with him, to ſay much more againſt my ſelfe then he can; and yet leaue him to iudge himſelfe without me.

When I am minded to reade any part of Gods booke, I muſt kneele downe before the face of God, and pray thus;

O moſt gracious and merciful Lord God, thou haſt of thy great goodneſſe vouchſafed to giue vnto me thine holy Bible, which is able to make me wiſe vnto ſaluation: I do humbly thanke thee for it, and heartily I beſeech thy bleſſed Maieſtie to giue me the grace that I may feruently reade it, rightly vnderſtand it, and diligenty marke it, thorough Ieſus Chriſt thine onely Sonne, my Lord and Sauiour. Amen.

Beſides

Beſides the meanes and helpes to vnderſtand the Scriptures, as the proportion of Religion contained in the creed, and commandements, the circumſtances of each ſeueral place, and the comparing of one place with other places, reading of expoſitions, and hearing other. mens iudgements; our Sauiour giueth a very notable direction for the attainement of ſpeciall aide from the ſpirit of God, and it is a ready way for a man to come to the knowledge of the truth touching any neceſſarie point in controuerſie. And this it is, To the Iewes doubting whether Chriſts doctrin were of God, yea or no: hee ſaid, *If any man will doe the will of God, he ſhall knowe of the doctrine whether it bee of God, or whether I ſpeake of my ſelfe*, Ioh. 7. 17. The conſcionable practiſe of thoſe duties which are very plainely ſet downe in Gods word will, in, and through Ieſus Chriſt, be a meanes to procure vnto vs a gracious, and comfortable inlightning of our minds, to vnderſtand the minde, and meaning of God in his word daily more & more: for *the ſecret of the Lord is with them that feare him, and he will ſhew them his couenant*, Pſal. 25. 14. If I come to a place of Scripture hard to bee vnderſtood, I will marke

marke it, and ſo ſtay my ſelfe, in hope of grace from God at his good pleaſure.

Reading any part of Scripture very leaſurely, and heedfully, I muſt endeauour to take ſpeciall knowledge of ſome principall notable points, and then commend them vnto the bleſſing of God, thus.

O moſt mightie, and merciſull Lord God, I do moſt humbly, and heartily thanke thee, for that thou haſt made me in reading this part of thy Bible, to vnderſtand, and mark this & this, &c. I beſeech thee, that if I haue miſtakē any thing, I may haue grace to ſee mine error, and to leaue it: I beſeech thee that thoſe things which I haue rightly vnderſtood, I may well remember, and as neede ſhall require, profitably vſe, to thy good pleaſure, and glory in benefiting my ſelfe and others, through Ieſus Chriſt thy onely Sonne, my Lord and Sauiour; To whome with thee O Father, and with the holy Ghoſt, three perſons, and one onely good Lord God be all praiſe, honour, and glorie, for euermore. Amen.

Thus much of Gods word.

And God ſpake all theſe words, ſaying.] Hee that made one commaundement, made all the reſt; therefore I muſt not preſume to breake

breake any one of them, but, if I will not bee confounded, I muſt vprightly intend, and carefully endeauour to bee obedient vnto all the commandements of God, Pſal. 119.6.

Exod. 20. 2. *I am the Lord, &c.*] This word *Lord*, in the Iewes language is called *Iehonah*, and ſignifieth ſuch a one as is of himſelfe, and giueth beeing vnto all things elſe, ſpecially vnto his own promiſes, which hee moſt faithfully, and powerfully performeth in due time.

This wonderfull Lord is thoroughly knowne of none but himſelfe; yet vnder his gracious correction, I do thus conceiue of him: The Lord Iehouah is a ſpirit, ſingle, durable, vnmeaſurable, mightie, wiſe, holy, bleſſed, and glorious.

God is a ſpirit, Ioh. 4. 24. *A ſpirit hath not fleſh and bones*, Luk. 24. 39. Then how is man ſaide to hee like vnto God? In the nature, and properties of the ſoule. Why doth the Bible ſometimes ſpeake of God, as if he had eies, eares, hands? &c. It ſpeaketh according to our capacitie, becauſe God would haue vs to be plainely and fully perſwaded, that he hath ſight, hearing, knowledge, power, &c.

God

God is a ſingle ſpirit, farre excelling the ſinglenes of any Angel: for an Angel, as alſo the ſoule of man or woman, hath three wants of perfect ſingleneſſe. Firſt, in euery angel there is a beeing, for it is a certain ſeuerall thing. There is alſo in the ſame angel a poſſibilitie to bee changed into ſome other thing, yea into nothing: becauſe the angel is vnder God, and God can doe vnto it whatſoeuer hee will. But there is no poſſibilitie of change in God; becauſe hee is vnder none.

Secondly, euery angel is that which it is in ſeuerall, and thereby he differeth and is knowne from all other angels: And yet the ſame kinde of nature whereby hee is that which he is, is alſo in other angels. But the nature of God, whereby hee is that which he is, is wholly, and onely in himſelfe, and therefore it is altogether one, and the ſame with that which he is.

Thirdly, in an Angell vnto his ſpirituall nature, diuerſe things are added and ioyned, which may alſo be taken or put away, as wiſedome, holyneſſe; power, &c. But all perfections are in God, as in the fountaine, and though they ſeeme diuerſe vnto vs, yea ſome appeare to be quite contrary

one

one to the other, as moſt ſeuere iuſtice, and moſt pitifull mercie, yet all theſe things in God are but only one thing, and that is his moſt ſingle nature, eſſence, and beeing.

The truth of this, we may in ſome ſort perceiue by the ſhining ſun: for it appeareth vnto our eies, to bee a very ſingle, pure thing; all that we can ſee in it, is nothing els but light, moſt exceeding pure, cleare, and peircing light: yet many ſundry vertues are in this light: It ſhineth, it heateth, it quickneth man, beaſt, foule, fiſh, fruit; yea it ſeemeth to worke contraries, as ſoftning wax, hardening clay. Theſe, and many other things, worketh the ſingle light of the ſhining ſunne. Much more excellent is the God that made the Sunne. In his moſt ſingle nature is all vertue, abilitie, and efficacie. His name be bleſſed, Amen.

God is a durable ſpirit; not onely without ending; for ſo hath he made Angels, and ſoules, yea and ſo he will make the bodies of men, women, and children, to be after the reſurrectiō; but alſo the Lord God is without beginning. Therefore Dauid ſaith vnto him; Pſalm. 19.2. *From euerlaſting to euerlaſting thou art God.*

God is vnmeaſurable, that is, of ſuch an

exceeding infinitenes that he filleth, yea, & ſurpaſſeth the whole compaſſe of heauen and earth, Ier.23.24. 2.King.8.27. Yet not ſo, that one part of him is one where, and an other els where; but God is wholly in all the whole world, and wholly in euery part and place of the world.

Then why is it ſaid, that God is in heauen? And why are we willed to lift vp our hearts towards heauen, when we pray vnto him? Becauſe his pleaſure is to manifeſt himſelfe in glory cheifely in heauen, and from heauen. Why doth the Bible ſay, that God is with good folke, and not with bad? Becauſe he doth graciouſly acquaint himſelfe with thoſe that ſerue him; but he will not be knowne that he is in the company of naughty people, becauſe he hateth their behauiour. Yet he is where they are, & heedfully marketh all that they thinke, ſay, or doe; purpoſing to call them to an account, and to giue iudgement vpon them, according to the practiſe of their liues.

God is mightie, moſt mighty, almightie. He is well able to doe any worke of power, either by himſelfe without meanes, as hee made the world; or by means, as he drowned the world with water. Sometime his pleaſure

ſure is to worke by meanes, but aboue the nature, & power of the meanes: as when he clenſed a man frō the leproſie by the water of the riuer Iordan. Sometime he ſtoppeth the power of the meanes, as when three of his ſeruants were by a tyrant caſt into a moſt hot burning fierie furnace; for hee tooke ſuch order, that the extreame burning heat had no power vpon them, though it miſcheiued thoſe which put them into the furnace, Dan. 3 2.Kin.5.14.

God can work in what meaſure of power he will. The leaſt meaſure of his power, is ſtronger then all the power of man: 1. Cor. 1. 25. Hee is able to make the leaſt bit of bread, to giue ſo much nouriſhment as a whole loafe. It pleaſeth him ſometime to work more by one man then by another; yea more by ſome one then by many other: 1. Cor. 15. 10. The power of God is endleſſe, limited onely by his owne will: for whatſoeuer his pleaſure is to doe, that he doth, Pſal. 135. 6. This the poore leperous man beleeued, when hee ſaid vnto the ſonne of God, Matth. 8. 2. *Lord, if thou wilt thou canſt make me cleane:* whereunto he graciouſly anſwered, ſaying, *I will, be thou clean:* and preſently the Lord touching him with

his hand the foule diſeaſe was cleane gone.

God is wiſe: he onely is wiſe, Rom.16. 27.The wiſedome of Angels and men is his gift. It is hee that giueth wiſedome to the wiſe,and knowledge vnto them that know vnderſtanding,Dan.2.21.There is no number of his vnderſtanding, it is endles, Pſal. 147.5. From the beginning of the world he foreknew all things which ſhould come to paſſe, euen vntill the ende, &c. Act. 15. 18. He knew what was the very beſt way to be takē in making, continuing,altering, doing, or ſuffering any thing, Pſal.104.24. Though he may doe what he will, becauſe he is the moſt high Soueraigne Lord of all things, yet he doth nothing, hee ſuffereth nothing,without moſt excellent good reaſon: and yet I muſt not thereupon preſume to ſinne; for as hee hath reaſon to ſuffer a man to ſinne, ſo hee hath reaſon mooving him to puniſh the partie that ſinneth; yea, ſuch reaſon, that S. Peter ſaith,*the righteous be ſcarcely ſaued*, 1.Pet. 4.18. God will beat ſinne out of them before they die.

God is holy,moſt holy, altogether holy, pure, cleane, and free from any ſtaine of euill: *He cannot be tempted with euill*, Iam.13. Then how came it to paſſe that ſo many angels

gels ſinned, and turned to be deuils? Alſo how came mã to be a ſinner? God made the Angels, and the firſt man, and woman, very holy, and well able to haue kept themſelues ſo, if they would. Yea, but why did he ſuffer them to ſinne, ſeeing that ſinne is moſt contrarie vnto his holy nature? Becauſe he thereupon took occaſiõ to ſhew his dreadfull iuſtice in puniſhing ſome, and the moſt wonderfull ioyning of mercy and iuſtice in ſauing others.

The iuſtice of God requireth that euery Angel, man, woman, and child be tried and iudged by that which is in them, whether it be righteouſneſſe or ſinne; the righteous to be ſaued, and the ſinner damned. So hee condemned all the ſinning Angels; and ſo he will condemne a great many of Adams children. He might haue caſt them al away, becauſe they are a guiltie corrupted brood, not only children of a traytor, but alſo traiterouſly inclined. Rom. 2. 11.

The ioyning of Gods mercy and iuſtice together, is thus; Firſt, it pleaſed him to be merciſull vnto ſuch, and ſuch, Exod. 33. 19. Secondly, he appointed, that they vnto whõ he purpoſed to ſhew mercy, ſhould be ioyned by the holy Ghoſt vnto his onely Son,

who for that purpoſe was at ſuch a time to take vnto him a body, and a ſoule, and ſo being both God and man, after a moſt holy and guiltleſſe life, to ſuffer a cruell death, to purchaſe for them the forgiueneſſe of ſinnes, and cleanſement from their wicked inclination, Tit. 2. 14.

God is bleſſed, fully bleſſed, exceedingly bleſſed. He that is fully bleſſed, hath freedom from all manner of things which may giue him any diſcontent: and not onely ſo, but alſo wanteth nothing that may content or delight him. Such is the bleſſedneſſe of Gods choſen ſeruants, not in this world, but in heauen: for the Bible ſaith, they are bleſſed which die in the faith, and fauour of the Lord, that ſo they may reſt from their labours, and their works follow them, Reu. 14. 13. Their reſting from labours, is their freedome from all cauſes of diſcontent; Their works following them, is the crown of euerlaſting contentment, giuen vnto them in regard of their workes, and farre ſurpaſſing all poſſible merit in them. This bleſſednes God giueth vnto his Saints. The bleſſednes which he hath in himſelfe differeth from this, not onely as the cauſe from the effect, but alſo in two other ſpeciall

points.

points. Firſt, God hath his bliſſe of himſelfe, and therefore it is ſaid of him, that he onely hath immortalitie, that is, abſolute, and neceſſarie freedome from death, 1. Tim. 6.16. Alſo of him it is ſaid, that he hath the well of life, Pſal. 36.9. that is to ſay, hee is the very firſt cauſe of life, and of all perfection. Secondly, the bleſſednes of God is beyond all meaſure, moſt exceedingly exceeding: for as his vnderſtanding is infinit, that is, endleſſe, ſo are all his perfections.

If God be moſt exceedingly bleſſed, why doe we oftentimes ſay, Bleſſed be God, as though wee wiſhed bleſſedneſſe vnto him? We doe praiſe and magnifie his bleſſednes in minde, and in word, by acknowledging and publiſhing the ſame; yea and the party that heartily loueth God, is ſo full of good will towards him, that he cannot but wiſh, that if it were poſſible, God might bee a thouſand thouſand times more happie and bleſſed then he is. And ſuch is the moſt honourable, and gracious kindnes of God, that he taketh this wiſh in verie good part: So the great men of this world accept the good will of their poore friends.

God is glorious. Glorie is properly the goodly ſhewe, ſeeming, ſight, or appea-

rance of any thing. It also many times signifieth the famous report of some notable goodnesse: In both these meanings, glorie is a title most proper vnto God. Touching goodly shew, the glorie of God appeareth two wayes, in himselfe, and in his workes. In God himselfe there is such a shining excellent maiestie, that the very angels are not able to endure the full appearance thereof; as we may perceiue by the vision of the Prophet Esay, who did see certaine verie glorious angels before the face of God couering their faces, Esa.6.2.

In all, and euery of Gods workes, appeareth a shew of some one or more of his excellent properties, as of wisedome, power, iustice, mercy, &c. Esa.6.3. *The whole earth is full of his glorie.* Therefore S. Paul saith, the very heathen people knewe God by his works, because his eternall power, and diuine properties do in his works by the creation of the world, euidently appeare, Rom. 1.ver.20.

Hee whose port is truely glorious, is worthy of a glorious report; and that principally is our Lord God, of whose most stately port, and royall behauiour there is a notable report, Psal.104.1. *Blesse thee Lord, O my*

O my ſoule: O Lord my God, thou art verie great, thou art cloathed with honour, and maieſtie, &c.

God appearing in his works ſo gloriouſly, our dutie is to take knowledge of his glorie, and to do what we can to make the ſame knowne vnto others. One great cauſe of vndeuotion, and coldnes in religion, is the not conſidering of Gods works, ſpecially that moſt admirable worke of redemption, manifeſted in the Goſpel: Pſal. 107.43. *Whoſoeuer is wiſe, and will marke theſe things, euen they ſhall vnderſtand the louing kindnes of the Lord.* 2. Cor. 3.18. *But we all with open face beholding as in a glaſſe the glorie of the Lord, are changed into the ſame likenes, from glory to glorie, euen as by the ſpirit of the Lord.* 2. Cor. 4.6. *For God who commanded the light to ſhine out of darkenes, hath ſhined in our hearts, to giue the light of the knowledge of the glorie of God in the face of Ieſus Chriſt.*

How ſhall wee make the glorie of God knowne vnto others? Two waies: Firſt, by the holyneſſe of our life, that ſo others may ſee the glorious working of Gods grace in vs, Matth. 5.16. Secondly, by the due praiſing of God, that others may heare the report of his glorious acts and doings:

Pſal.

Psal.145.12. *To make knowne vnto the sonnes of men his mightie acts, and the glorious maiestie of his kingdome.*

It is a question, whether such professed Christians, and specially Church-ministers, as haue by open prophanenes, or any vnholy behauiour, blemished the glory of God, be not bound to make open cõfession, that so, what in them is, they may salue, and remedie the wide wounds which they haue giuen vnto the doctrine, and religion of God and Christ? My iudgement in this point, shall (I trust in God) appeare by my practise, both in this booke, and also in the residue of my life. In the meane time this I professe, my poore soule doth vehemently desire to giue glorie vnto God, in the reuengefull abasing of my selfe, for the greiuous displeasure, & great dishonour which I haue all my life long caused, and done vnto his most holy maiestie.

Thus much of the name *Iehouah*, the *Lord*.

Thy God, &c.] The language wherein God spake these words, readeth thus, *thy Gods*, as speaking of more then one. This, whatsoeuer the poore Iewes say to the contrary, sheweth, that in God there are more per-

perſons then one: which perſons how many, and who they are, the good Lord Ieſus beeing one of them, doth plainly ſhew, in ſaying vnto his diſciples, Matth. 28. 19. *—teach all nations, baptizing them in the name of the Father, and of the Sonne, and of the holy Ghoſt.*

The firſt perſon is the Father, who begetteth the Sonne, O moſt marueilous begetting! the Sonne is as olde as the Father: the Sonne hath the very ſelfe-ſame nature, and ſubſtance with his Father; yea, hee is within his Father, and his Father is within him. Ioh.14.10.

The ſecond perſon in the godhead, is the Sonne, who is begotten of the Father, as a word is begotten of a mans mind, and therfore he is ſometime called the *Word*; as alſo becauſe he maketh the Father, and the Fathers will knowne vnto men, and is that partie concerning whom the Father gaue his word that he would ſend him into the world to ſaue ſinners.

The third perſon in the godhead, is the holy Ghoſt, who proceedeth from the Father, and from the Sonne, and therefore is the Spirit of them both, and he is in either of them both: alſo both the Father, and the

Sonne

Sonne are in him. Hee is called the *Spirit*, not ſo much to ſignifie his nature, as to ſhew his proceeding; becauſe he is ſpired that is, as it were breathed from the Father, and from the Sonne. He is called holy, no: onely becauſe of the holines of his nature, which is all one with the Father, and with the Sonne; but becauſe he doth ſanctifie, that is, maketh holy all thoſe which ſhall be ſaued, Rom. 1.4.

All and euery outward worke of God commeth from the Father, thorough the Sonne, and by the holy Ghoſt. The Father beginneth euery worke of himſelfe, working in, and through the Sonne, alſo in, and by the holy Ghoſt. Therefore the making and beginning of heanen and earth, is intitled vnto him.

The Sonne worketh in, and from the Father, in and by the holy Ghoſt, Therefore the redemption and Sauiour-ſhip goeth in his name: becauſe he tooke vnto him a bodie, and a ſoule, and ſo being both God & man, purchaſed our ſaluation, and ſaueth vs, in, and from his Father, in and by the holy Ghoſt; Ioh. 4.19. *The Son can doe nothing of himſelfe.* Mat. 12.28. *But if I caſt out deuills by the ſpirit of God, &c.*

The

The holy Ghoſt worketh in, and from the Father, in and from the Sonne, and ſo by himſelfe finiſheth euery worke of God; ſpecially the ſanctifying, and cleanſing of them which ſhall bee ſaued: and therefore he is called the *ſanctifier*, or the *cleanſer*.

Thus much of the three perſons in one God.

Now whereas the Lord ſaith, [*I am thy God*] the meaning is, I ſaue thee from all euill, and bring thee to euerlaſting bliſſe, Gen. 15. 1. But what proofe haue I that the Lord is my God? He further ſaith, *which haue brought thee out of the land of Egypt, out of the houſe of bondage.*

Theſe words were indeed firſt ſpoken, & written vnto the children of Iſrael, whome God deliuered out of the ſlauiſh bondage, and great miſerie, which they had long endured vnder King Pharaoh in Egypt. Now I ought to take the ſame words as ſpoken of God vnto me: for as God made the Iſralites to paſſe through the red ſea, and therein drowned the Egyptians; ſo he cauſed me to be baptized, and ſprinkled with water in his name, euen in the name of the Father, and of the Son, & of the holy Ghoſt: & ſo by an holy ſacramentall ſignification, made me

to

paſſe through the red ſea of Chriſts blood, wherein all the enemies of my ſaluation are (as if they were drowned) ſo diſabled, that vnleſſe I fooliſhly yeelde vnto them, they cannot preuaile againſt me, Rom.6.3. Neither did God onely giue vn to me that outward ſigne, and ſeale of ſaluation, but alſo when I was able to vnderſtand, cauſed mee to heare, yea and to read, yea, and in ſome good meaſure, to perceiue the goſpel of his grace, wherein hee proffered vnto me his gracious loue, and therewithall ſuch a portion of his heauēly bleſſings in Ieſus Chriſt, as ſhould make me to be louely and pleaſing in his ſight.

But vpon what condition did God proffer this grace vnto me? Vpon this condition, Exod. 20.3. *Thou ſhalt haue none other God before my face.*

Theſe words being conſidered together with the verſe next before, doe containe a double condition. Firſt, that I ſhall take the Lord to be my God. Secondly, that I ſhall haue none other to be my God beſide him.

How ſhould I take the Lord to bee my God? By performing theſe foure duties:

Firſt, to be continually mindefull that I am before his face, Gen.17.1.

Second-

Secondly, to eſteem his fauour to be my only felicity, and therefore aboue all things to loue him, and deſire to enioy his fauourable kindneſſe, Luk. 14. 26.

Thirdly, to be alwaies verie fearefull of diſpleaſing him, Prou. 28. 14.

Fourthly, to ſettle all my truſt, and confidence in him, Ier. 17. 5. 6. 7.

How haue I performed theſe duties?

Firſt, I haue not been mindfull of Gods preſence: for both being alone, and in companie, my minde hath been ſo far from that dutie, as if there had been in my beleefe, no God at all.

Secondly, I haue all my life long more eſteemed, loued, and deſired worldly pleaſures and profits, yea vain toies and trifles, then the fauour of God. I haue a farre off thought vpon God, as of a thing at the furthermoſt ende of all the world, and therefore mine affection was alwaies wedded vnto things which ſeemed to be nearer vnto me; though indeed nothing can bee ſo neere vnto me as he is: for in him I liue, and mooue, and haue my beeing.

Thirdly, I had now and then, ſome ſmall feare of God; but it ſuddenly vaniſhed away, and therefore I plunged my ſelfe into a ſea

a ſea of ſinne, not making conſcience of one thought, word, or deed among a thouſand.

Fourthly, I had no right truſt in God: for that can not bee without the feare of God. I oftentimes vſed vnwarrantable meanes to helpe my ſelfe: And ſo doe none that rightly truſt in God.

This hath been the inſide of my life, not only before, but alſo euer ſince I entred into the Miniſterie. And withall mine heart, I wiſh that I had no fellowes; for I am afraid that I haue very many. If ſuch there be, I humbly intreate them to take true knowledge in how dangerous a ſtate they are. I truſt that God hath pardoned my parents and bringers vp. The ground of all my miſerie, next after the euill inclination which I brought with mee into this world, was the euill ſeaſoning of mine heart in my tender yeares. Beeing a little boy, I was trained to delight in a dogge, & a cat; therfore I remember the dogges name yet, and haue loued dogges, and cattes euer ſince. Thoſe, and other vaine things I was enured to loue, when mine heart ſhould haue been taken vp, and filled with the loue of God. I was feared with bugg-beares, and ſprits,

when

when I ſhould haue been framed to feare God. Alſo I was accuſtomed to take a pride in this, and that, to be angrie and reuengefull againſt ſome one thing or other, to mocke, ſcorn, miſſe-call, and ſpeake naughtie words vnto ſuch, or ſuch an one. Thus commonly, for ought that I know, are the hearts of children ſeaſoned, and thus their ſoules are died in the blacke colour of hell. Being inwardly thus behaued, I was a little taught outward religion. That is, to ſay the Lords Prayer, and the Creede by rote, to goe to Church vpon Sabbath dayes, and heare ſeruice, yea & after that I could read, to anſwer the Miniſter in the ſaying of Pſalmes, &c. Hauing done thus, what? heard ſeruice, yea helped to ſay ſeruice, ſaid the Lords Prayer and the Creede, and ſo forth? Oh! I thought I had done enough, and enough, my heart being farre from God, and not once aſſaying to come neere vnto him. Here I would aske a queſtion of the common ſort of people, young and old, I would aske you for no harme. Is not this your religion? I meane, to ſay your praiers, to heare ſeruice, (I will not put in, to ſay ſeruice) without any ſpecial ſtirring of your heart; not actually minding that you are

in talke with God, nor ſo affected as they who perceiue themſelues to be ſo neere vnto, euen before the face of that Almightie King, who is terrible vnto the Kings of the earth: they are his ſeruiters? I take that bleſſed God to witneſſe againſt my ſoule, if I ſpeake vncharitably or idlely; I am perſwaded that I haue good reaſon to feare that a great many of you haue little religion in your hearts, but content your ſelues with ſaying and hearing, and ſome outward ceremonies. Then I can tell you what religion is the fitteſt for you. Euen that which you call the old religion: for that wil ſo furniſh you with outward workes, and ceremonies, that you ſhall not dreame of medling with your heart. You ſee the deuouteſt of them can ſwallowe downe into their ſoules, lying, forſwearing, murther, and treaſon. They make no bones of ſuch matters. And why? Becauſe the ceremonie-law of Rome ſerueth their turne. I ſpeake vpon my conſcience for the glorie of my Lord God, and for the good of my countrey.

It pleaſed God, that ſpecially by the meanes of M. *William Olney* of *Tachbrooke* neere *Warwicke*, who tooke me from my

poore

poore parents, I was in ſome ſort continued at ſchoole. About foureteene or fifteene ye ares of age, I fell into acquaintance with diuerſe that fauoured the Popes religion, among whom one lent me a booke thus intituled,

A defence

of the cenſure giuen vpon two bookes of *William Charke*, and *Meredith Hanmer* miniſters, which they wrote againſt *M. Edmund Campian* prieſt of the ſocietie of *Ieſus*, and againſt his offer of diſputation. This little booke beeing one of the moſt dangerous bookes that euer I read (for they bee little ones that either doe good or harme vnto the greateſt number of people) did thoroughly diſtaſt me with the Proteſtant-religion, before religion was in mine heart. A principall caſe of my diſtaſt, was the many euill reports, which with great pretence of truth, it ſignifieth touching the liues of *Luther*, *Caluin*, and *Beza*, bringing in this reaſon withall, that the authors and beginners of an extraordinary reformation in the Church of God, ſhould at the leaſt be ordinarie honeſt men in life and conuerſation; which thoſe men were not, if that booke be true. Here I humbly entreat all people to

take knowledge of two things, which I haue found true by experience.

First, it is not safe for a man to betake himselfe to this or that side in controuersie of religion, vntill his heart and life bee setled in some vprightnesse of obedience vnto God. Can a man iudge of colours before he bee borne? No. Then how can a man rightly discerne the truth in questions touching the mysterie or secret of godlines, he not beeing renewed by the spirit of God? Although he haue great learning, or depēd vpon the iudgement of great learned men, yet Sathan the deuill will haue an hand in him, because they which doe not conscionably obey God, are subiect to be wrought vpon by him, Eph. 2. 2.

The second thing that I would desire you to take knowledge of, is this: When a man is well assured, that he is entred into a conscionable course of obeying the commandements of God, which is the practise of repentance, to settle his iudgement touching this or that controuersie in religion: hee must not bee lead by the sermons, or bookes, or liues of men, but principally hee must apply himselfe vnto the grounds of his faith: which are two, God, and Gods

word.

word.

How ſhall he apply himſelfe vnto God? By verie often, humble, and earneſt prayer, that he will vouchſafe for Ieſus Chriſts ſake to giue him the ſpirit of reuelation, the inlightening of minde to perceiue the holy truth. S. *Paul* telleth vs plainly, that the ſecrets of God cannot be rightly known, but by the ſpirit of God, 1. Cor. 2. 10. 11. And our Lord Ieſus hath giuen vs this aſſurance that if we doe earneſtly pray vnto God for the holy Ghoſt, hee will giue him vnto vs, Luk. 11. 5, 6, 7, 8, &c.

How ſhall a man apply himſelfe to the word of God? In following the example of the Iewes that dwelt at Berea, who when S. *Paul* preached vnto them, receiued the word with all readineſſe. But how? They ſearched the Scriptures dayly, whether thoſe things which S. Paul deliuered vnto them were ſo as he ſaid, yea or no? Act. 17. 11. And for your encouragement, ſee what followed, Act. 16. 12. *Therefore many of them beleeued.*

If any ſay, hee cannot vnderſtand the word of God: I anſwer, he may bee ſorrie, and aſhamed to ſay ſo: for to what end hath God giuen his word, but to be vnderſtood,

euen of very ſimple folke? for of all the books in the world, there is none that hath more plaineneſſe in it then the booke of God hath. Many fine ſchollers haue no minde to reade Gods word, becauſe it is ſo plaine. It is certainely one of the maine drifts of Sathan the deuill, to make people beleeue that Gods word is hard to bee vnderſtood; becauſe he would not haue them to vnderſtand it; for he knoweth that nothing in all the world is ſo great an hinderance vnto him, as Gods word beeing vnderſtood.

Now I will goe forward in my confeſſion. I went firſt to *Oxford*, and then to *Cambridge*: At *Oxford* I was in *Gloſter Hall* about foure yeares firſt and laſt: at *Cambridge* I was in *Emanuel* Colledge not ſo long; but to that Colledge I am ſingularly bound. Afterward I tooke vpon me to be a ſchoolemaſter, and then entred into the miniſterie in the yeare of our Lord, one thouſand, fiue hundred, nintie and ſixe. The next yeare after, vpon the commendation of diuerſe reuerend Miniſters in Kent, namely, my fatherly friend Doctor *Milborne* of *Seuenoke*, M. *Buſt* of *Penſhurſt*, M. *Deioſe* of *Chiddingſtone*, M. *Smith* of *Chelfield*, I obtained of Arch-

Archbiſhop *Whitegift* a generall licence to preach. I haue beene a miniſter eighteene yeares, and ſo much more as ſince the ſixeteenth day of May laſt; for as vpon that day Doctor *Young* Biſhop of Rocheſter gaue mee orders at *Bromeley* in Kent. All this while vntill this verie yeare, one thouſand, ſixe hundred, and foureteen, my heart continued in that inward behauiour, wherwith it was firſt poſſeſſed in my childhood.

Now let me goe backe againe, and make report how the Father of mercie hath ſtriuen with me from my youth, yea and nowe in good and comfortable meaſure, bleſſed be his name, vanquiſhed the ſetled wickedneſſe of mine heart. Euer ſince I had any vnderſtanding of Gods will, ſomething hath been working vpon my mind, perſwading me very earneſtly to forſake ſinne, and wholly to ſubmit my ſelfe vnto God: which from time to time I vndertooke to doe; but was alwaies hindred, both by the ſetlednes of mine owne wicked diſpoſition, and alſo by the common courſe of this world, which ſo farre as I know, will very hardly ſuffer a man to keepe companie with God. I appeale vnto their iudgement, that bee in awe of God, and make conſcience how they be-

haue themſelues in his ſight. Yet it pleaſed the Lord firſt by little and little to ſtabliſh my wauering iudgement, and then to let me runne my ſelfe into many outward dangers, and diuerſe bodily diſeaſes, that ſo at laſt I might be broken from ſinne.

In Queen *Elizabeths* time I was in great danger, becauſe I had ſpoken ſomething touching the party who ſhould ſucced her in theſe kingdomes, whom I well knew to be in all right his Maieſtie that now is: (for being giuen to the reading of Chronicles, I had drawne a pedegree, and Mr. Doctor *Charles Chadwicke* my tutor in *Emanuel* colledge ſhewed me another) for ſomething publikely ſpoken to that purpoſe in a ſermon at S. *Marie Cray* in *Kent*, in the yeare, as I remember, nintie eight, I was accuſed to Doct. *Barlow*, then chapleine to Archbiſhop *Whitegift*, and Parſon of *Orpington*, and S. *Marie Craie*. He preſently gaue order vnto one M. *Hamden* a Iuſtice of peace, to call me to an account, and examine both me, and diuerſe credible perſons that heard me. He ioyning vnto him, S. *Robert Boſevile* of *Anisford*, tooke mine examination in Sir *Percivall Hartes* houſe at *Lullingſtone*. Thoſe men which were examined what they

they heard me ſay, namely M. *Francis Haddon*, M. *Richard Manning* of Keuingtowne, and, as I thinke, *Richard Manning* of Kippingden-crowch, &c. did giue good teſtimonie of me, and the miniſter that accuſed me was by the Iuſtice found variable. So by the goodnes of God I eſcaped that danger, but performed not vnto him my promiſe of reformatiõ. I paſſe by many dangers, becauſe I wil not trouble you with hearing the ſeuerall reports of thẽ: only one I pray you patiently to heare. Vpon S. Steuens day in the yeare ſixe hundred and eleuen, I preached a ſermon in the Church called Alhallowes in Derby, where then I was, and now am the vnworthy Miniſter. In my prayer before the Sermon, I made a ſtrange fault, and thus it came about: I in my priuate prayers, had vſed in verie deare affection to my Soueraigne Lord, (God is witneſſe) to name thoſe kingdomes together whereof the Lord God hath giuen him poſſeſſion, and that by it ſelfe which yet hee doth not poſſeſſe: verie vndiſcreetly I in my publike prayer that day, fell into that forme of words. My text was S. Steuens prayer for his perſecutors, which I vrged verie farre, I will not ſay diſcreetly, but I profeſſe before

fore the God of heauen, that it was without any ſecret loue to Poperie: I vrged, that which I ſhall euer hold to bee true, that though the Papiſts be our dangerous enemies, as beeing full of malice & treaſon, yet we ought to be rather angrie with our ſins, then with them: for had we grace to walke worthy of that glorious light which God by the Goſpel of his Sonne hath graciouſly giuen vnto vs in this land, hee would not ſuffer that myſterie of iniquity to preuaile againſt vs. This is moſt certaine: for hitherto he hath miraculouſly defeated their helliſh practiſes, though we in our owne conſciences knowe that we are vnworthie of ſuch marueilous preſeruatiõ. I came to this parriſh againſt the will of many. Some of which companie tooke occaſion out of my fault about his Maieſties ſtyle-royall, and out of ſome things ſpoken both in that and other ſermons, (how conſcionably & charitably conſtrued, it concerneth them to ponder,) I ſay they tooke occaſion to accuſe me of Poperie, and treaſon, and thoſe accuſations they vrged with much pollicy, and great ſtrength againſt me: I was twice at London about it, and in ſore perplexitie God knoweth. It pleaſed the Almightie

though

though I was moſt vnworthy of his aide, to be entreated of me, and therefore hee procured me many friends, namely, many reuerend miniſters, eſpecially Doct. Neale, then Biſhop of Couentrie and Lichfielde, by whoſe conſtant interceſſion, I obtained of my Soueraigne Lord King *Iames* a gracious remiſſion, and of the Lord Archbiſhop, vnto whom I was vehemently complained of, a very grue and fatherly diſmiſſion.

When the trouble came firſt vpon mee, all the monie which I had in all the world, was betweene fortie, and fiftie ſhillings. But I was much befreinded by many, ſpecially by Mr. *Frauncis Mundie* of *Marketon* neere *Derbie*, who by his ſeruant ſent mee a purſe, and in it ſome fifteene, or ſixteene pounds, willing mee to take either all, or how much I would freely. Such a freind, yea ſuch freinds, God ſend euery honeſt poore man in his neede. And God who is the fountain of mercies, vouchſafe to be euermore mercifull vnto them & theirs, that ſhew mercie vnto poore diſtreſſed wretches ouertaken betweene the ſtraites. Here in all humbleneſſe I craue fauourable leaue to ſpeake a few words vnto ſuperiours Eccleſiaſticall, and Ciuill.

O my

Oh my Lords, and Maſters, a poore man purſued by mighty aduerſaries muſt needs be guiltie, whether hee be guiltie, or no; vnles you follow his example vpon whom your dignities depend. Pleaſe it you therefore to conſider what hee once ſaid vnto Abraham his freind, Gen. 18. 20. *And the Lord ſaide, Becauſe the crie of Sodome, and Gomorrah is great, and becauſe their ſinne is very greiuous:* 21. *I will goe downe now, and ſee whether they haue done altogether according to the crie of it, which is come vnto me: and if not, I will know.* The Lord our God vnto whom al things are ſo manifeſt as poſſibly they may be, needeth not to examine any accuſation; for hee knoweth farre more perfectly then either the accuſer, or the accuſed. But his minde is, that all men, and ſpecially you ſhould with all moderation, and lawfull indifferencie take thorough-knowledge of any, ſpecially of a poore mans cauſe, before you giue ſentence; yea, before you ſpeake any hard word: for a croſſe tearme, yea a frowne is enough to aſtoniſh many a weake-hearted man, and make him vnable to ſpeake for himſelfe.

Alſo I humbly beſeech all Preachers, to take

ake theſe warnings by mee: Firſt, be yee horoughly reconciled vnto God, that hee may vouchſafe to ioyne with you in that moſt weightie buſineſſe. Secondly, ſo farre as poſſibly with a good conſcience, haue peace, and be in freindly tearmes with all people, leaſt ſome in bitterneſſe of diſpleaſure miſtake your words to their hurt, and your greefe. The holy God is my witneſſe, that ſome ſpeeches of mine were moſt ſtrangely miſtaken, by men profeſſing great preciſeneſſe of conſcience: yea, marke I pray you, ſo ſtrangely, that out of a publike ſpeech of mine, zealouſly intended, and vttered againſt the Romane religion, one peece of an article was taken againſt mee to prooue mee popiſh. Thirdly, be verie carefull that in no ſort yee meddle with any matter of Eſtate: for there is no wiſedome, nor ſafetie in ſo doing. Fourthly, though in purpoſing to ſpeake this or that, your mind be very vpright, yet make carefull choiſe of words, and phraſe: for that which beeing vttered one way can not be ill taken, may in an other ſute of words ſeeme very harſh, and be likely to do more harme then good. O for a mortified miniſter! Hee will not ſpeake thus, and thus, be-

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becauſe hée will; but ſo, and ſo, becauſe hee is willed. This, if I miſtake not, may bee called the meekeneſſe of wiſedome: which whatſoeuer any man can ſay to the contrarie, doth moſt befit a miniſter of the Goſpel, ſpecially in theſe latter daies, wherein naturall corruption taketh vpon it to bee zealous, and preciſe for Gods glory. You neede not aske mee, whether in that my great danger, I vowed vnto God a ſtrict reformation of life? I did indeed. But when my danger was ouer, I performed not my vow.

Now I muſt fetch a compaſſe backe againe to ſpeake of my diſeaſes, and of ſome troubles withall. My bodie hath beene windie and rheumatike from my childhood by a naturall diſtemper, as I take it, of my liuer; the hoteneſſe whereof hath cauſed much euill vnto mee. In the winter, ſixe hundred, and ſixe, I then beeing Curate of Southfleet in Kent, after an extreame cough did ſenſibly perceiue blindneſſe entred into mine eies: for diuerſe moates ſeemed to flie before mee, which way ſoeuer I turned my ſight; yea, and ſpecially before my right eye, a thing in faſhion of a kind of chaine, ſometime folded, or turned diuerſe wayes,

waies, and ſometime at length. What infirmitie in the eie cauſeth this appearance, let learned Phyſitians iudge. Thus it hath all this while been with mee, increaſing more, and more, ſo that now I haue much adoe to write, or to read, and am forced to hold my eyes, and the booke very neere together. The next winter after in the great froſt, I was taken with a windie diſeaſe in the lower part of my breaſt, which ſo grieuouſly vexed mee, that I looked for nothing but death. In the very extremitie of this painfulneſſe, Doctor *Barlow* then Biſhop of *Rocheſter*, who not long before by the death of Mr. *Winter*, came to haue the Parſonage of *Southfleet*, where I was Curat, beeing by ſome, thorough mine owne vndiſcretion, incenſed againſt mee, tooke an occaſion to put mee out of the Curatſhip. About that time I did ſet forth a little booke, called *The burthen of a loaden conſcience:* Which hath occaſioned many heauie burthens to be laid vpon mee, by thoſe whoſe holineſſe is knowne vnto God, and not vnto mee, a many preciſe folke, that know not other mens hearts, howſoeuer they know their owne. Mine old kind Schoole-fellow Mr. *William Eyre* fellow in Emanuel Colledge,

(who

(who twiſe before had beene my refuge vnder God) vnderſtanding that I was without place, did by meanes of Mr. *Iohn Cotton* fellow in the ſame college, help mee to the Curateſhip of S. Alkmunds in Derby of Derbyſhier. There I was a yeare, and a quarter very louingly vſed. My ſtipend was fully ſo much as euer before. Alſo M. *Robert Bate* of little Cheſter gaue mee my dyet, and lodging all that time, his wife, a vertuous woman now in heauen, hauing a verie tender care of me, becauſe of my ſickenes. Vnwiſely I left that place, and put my ſelfe into a world of trouble, by taking the Curateſhip of Alhallowes in the ſame towne. In this great and burdenous charge, I haue now beene almoſt fiue yeares. During this time, my windie diſeaſe, together with a faintneſſe, grew ſo vpon me, that I fell into diuerſe deadly fits of the cholike, not onely in cold weather, but in the heate of ſummer. Now I come to tell you of intolerable torments. Grauell hath bred in me from my youth, and oftentimes I was pained with it: whereupon I vſed to take a great deale of ſmall drinke, and ſo auoided it. I remember that my worſhipfull friend, M. *Richard Sedly* of Southfleete, ſaid once vnto

vnto me; What will you do when your ſtomacke cannot receiue ſo much drinke? Ah gentle. M. Sedly! the time is now come, and now I can doe nothing to help my ſelfe but call vpon the name of God.

About the end of Iuly, in the yeare ſixteen hundred and twelue, I was taken with many fits of cholike and ſtone, one fit anon after another: Then I cried God mercie, and promiſed zealous amendment of life. The fittes left me; but I amended not. The next ſũmer after, I had ſome three or foure ſeuerall fits. Now marke I pray you, and beleeue me I beſeech you. The ſecond of Nouember laſt, 1613. at night I going to bed, felt a fit of the cholike and ſtone comming vpon me. Wherefore I beeing in great anguiſh, praied earneſtly vnto God, that for his mercies ſake, he would then eaſe me of that paine, with condition that if I did not preſently enter into a very reformed courſe of life, the diſeaſe ſhould returne vpon mee and kill me. It preſeutly was gone, and all that night I had quiet reſt. The morrowe I performed not my promiſe. Towards night I felt a threatning of it again, and therefore according to Doct. *Bambrigs* direction, I tooke purgiug pills to preuent it: which

kinde of Phyſicke had formerly eaſed me. The pills wrought: yet the morrowe morning a violent fit came vpon me. How grieuouſly I was that day tormented, ſome that in kindneſſe came to ſee me, namely, M. *Thomas Stringer*, and M. *Iohn Haughton* do, I am ſure, very well remember. My breaſt quaked as a leaſe ſhakē with the wind. You may thinke, I had then great cauſe to feare that the wrath of my Lord was kindled againſt me: I humbly beſought him to rebuke the diſeaſe yet once more, and then (vnleſſe I forced my ſelfe to enter in at the ſtrait doore of repentance) no more: He is a gracious Lord, his name bee praiſed. At euen he rebuked the diſeaſe, and it left me: yet all that night I was glad to haue Mr. *Duxburie* ſit with me, I was ſo weakened: one while I was vp, an other while downe, and O my good Lord, what I thinke vpon thou knoweſt; my ſoule moſt humbly, and lamentably appealeth vnto thine infinite mercie.

After this I purpoſed, as I thought, very ſteadfaſtly to reforme my ſelfe according to the word of God; yea ſo farre forth, that I wrote vnto *Cantrell Legge* Printer in *Cambridg*, a note to be ſet before the fift impreſ-

ſion

ſion of my former little booke. In that note bearing date, Nouemb. 27. 1613. I ſignified that my conſcience was vnburthened, & that I would ſhortly publiſh the manner thereof; whereas God knoweth I was farre ſhort of beeing vnburthened. Nowe yet marke I pray you: All my former fits were about the right kidnie. In Ianuarie and Februarie, I felt a painfull gathering of ſomewhat about my left kidnie, which prickingly continued, cauſing a grieuous torment in the water paſſage out of my bodie. Many times my water came drop-meale, with burning paine. That long practiſed religious Phyſitian, Doct. Hunton of Newarke vpon Trent, with whom I had formerly bin for my windie diſeaſe, and (by meanes of M. Iohn Batte Vicar of Newarke now deceaſed, my old ſchoolemaſter) had receiued much fauour from him; he ſent me word that as he could cõiecture by my letter (for I was not able to ride vnto him) I was in danger of ſome deadly fretting in my kidnies, by reaſon of grauell ſtones, which was not without difficulty to be preuented in a ſetled courſe of Phyſicke. I had little money to beſtow, and no great minde to take bodily medicine, before my ſoule were cu-

red by the phyſicke of Ieſus Chriſt crucifi. ed.

The greiuous diſeaſe of my water increaſing, and mine olde ſplennitiue windineſſe filling my bodie, and head, together with an extreame faintneſſe, the 19. day of Aprill I did with very fearefull conditions, bind my ſelfe vnto God, that I would diligently endeauour to order my ſelfe according vnto theſe rules following.

My firſt rule.

Firſt, I muſt be alwaies mindefull, that I, the worſt of all ſinners, am before the face of god, who ſeeth the whole ſetled wicked behauiour of mine heart, who hath all my euill thoughts, words, and deedes in perfect remembrance, whoſe holines extreamly hateth all manner of ſinne, whoſe righteouſneſſe will not ſuffer any ſinne to be vnpuniſhed, whoſe prayer is able to torment me euerlaſtingly with moſt vnſpeakeable paine in body and ſoule. Hereupon I muſt conceiue, that great is the wrath whereunto I haue prouoked God, and that therefore great is the vengeance which iuſtly he may powre vpon me for euer. I muſt labour that this double conceit may worke in my heart a dou-

a double affection, ſorrow for the diſpleaſure of God, and feare of his vengeance. This is the way to breake mine heart, and *a broken heart is a ſacrifice vnto God*, Pſal. 51. 17. Inward humbleneſſe cannot but outwardly ſhew it ſelfe; and ſo it will bee the more eaſily ſetled, and the more deepely rooted in mine heart and ſoule. I muſt verie carefully reforme my vaine minde, vnſad countenance, and talkatiue tongue: els I cannot be rightly humbled in the ſight of God.

My ſecond rule.

Secondly, I muſt thinke vpon the great mercie, mighty power, and moſt ioyfull bliſſe, which God in Ieſus Chriſt, proffereth vnto all thoſe, that will forſake ſinne, & beleeue the Goſpel: mercie to forgiue their ſinnes, power to free them from the inclination of ſinne, and bliſſe to fill them full of all delightfull pleaſure for euermore. Hereupon I muſt ſtriue to haue a moſt hungry and thirſty deſire of the grace of God.

My third rule.

Thirdly, I muſt giue al diligence, that by prayer I may obtaine of God the ſpirit of

grace. To this purpose I must bee alwaies prayingly, and crauingly affected. I must impart my goods vnto the poor, that I may haue the help of their prayers. Luk. 16. 9. Also I must entreate all those which seeme to be acquainted with God, that they will pray for me vnto him: Iam. 5. 16. Had I any warrant to intreate the Saints in heauen to pray for me, I would gladly doe it. But I haue none. My beleefe is, that no glorified soule, no, not the blessed virgin-mother, intermedleth with any businesse in this world. And I am fully perswaded, that it is the safer way so to beleeue. It seemeth vnto me that Romane catholiks of the Popes religion, vnder colour of intreating Saints to pray for them, do indeed worship them, call vpon them, make vowes, and offer spirituall sacrifices vnto them, as vnto so many he-gods and she-gods. I beseech the Lord God to inlighten their minds, and rectifie their affections, according vnto true holines, and pure deuotion. Amen. Amen.

I must duely, and deuoutly pray vnto God at least three times euery day. I haue great need to pray euery houre, because of the hardnesse of mine heart, and deathfulnesse of my bodie. I must oftentimes, so farre

farre as my weake bodie will endure, pray faſting, and ſo long as I am able, humbly kneeling. I muſt in prayer ſpeake vnto God very leaſurely, and reuerently: I muſt ſo earneſtly mind that I ſpeake vnto him, as I were face to face with him.

When I beginne any ſet prayer, I will worſhip the Lord my God, moſt humbly lifting vp my minde towards his glorious maieſtie in heauen, and bowing downe my body towards the ground; ſo reſt vpon my knees.

My prayer early in the morning.

O Almightie, moſt bleſſed, and glorious Lord God, I a moſt wicked ſinneful ſinner, heartily acknowledging that thou in moſt wonderfull goodneſſe, haſt made mee a liuing ſoule in thine own likenes, haſt proffered euerlaſting ſaluation vnto me, haſt long time endured my rebellious wickedneſſe, and hitherto preſerued me aliue, doe humbly beſeech thee to giue grace that I may henceforth vntill the end, and in the ending of my life, very zealouſly glorifie thy name in the practiſe of true repentance. Graunt the ſame grace, I heartily pray thee, vnto euery man, woman, and child that wanteth it; that all people in all places may ioyfully

praiſe thee, thorough thine onely Sonne Ieſus Chriſt: To whom with thee, ô Father, and with the holy Ghoſt, three perſons, & one only Lord God, be all praiſe, honour, glorie, worſhip, and humble ſeruice, now, and for euermore. Amen.

About nine of the clocke in the forenoone I muſt pray thus;

Oh Almighty Lord God, who loueſt holines, and hateſt ſin, and therefore haſt prepared euerlaſting bliſſe in heauẽ for thy holy ſeruants, & endles torment in hel for ſinners: I the worſt of all ſinners, doe humbly beſeech thee, that for thy onely ſonne Ieſus Chriſts ſake, thou wilt giue me thy grace of true repentance, & faith vnfained, that ſo I may obtaine of thee forgiueneſſe of all my ſinnes, and the loweſt place among all them which ſhall be ſaued. Amen.

O Lord, innumerable ſinnes haue come out of mine heart, I haue filled the world with the curſed fruits of my wickedneſſe. I beſeech thee to put al my ſinnes quite away out of thy ſight, and out of the minds of all people, that thou mayeſt be no longer diſpleaſed, nor any man, woman, or child any more harmed by meanes of me.

O Lord, I haue cauſed much euill vnto many

many folke, and the good which I ſhould haue cauſed, I haue wickedly neglected. I beſeech thee to giue vnto euery one, which hath been any way harmed or neglected of mee, a large recompence, and ſo farre as may be to work the ſame recompence vnto them by mee; the reſidue by thoſe meanes which thou knoweſt to be fitteſt for that purpoſe.

O Lord, many people haue beene beneficiall vnto mee; becauſe thy will was that they ſhould be ſo, I humbly thanke thee for it, beſeeching thy gracious goodneſſe to giue a bountifull reward vnto euerie one that hath benefited mee in deede, word, or deſire, and to make mee ſo thankefull vnto them, as a right Chriſtian ought to be.

O Lord, if any haue either in way of friendſhip towards mee, or in manner of enmitie againſt mee, or by any meanes touching me diſpleaſed thee, I beſeech thee to pardon them: and alſo to giue ſuch a meaſure of thy grace into mine vncharitable heart, that I may moſt freely forgiue euery one that either hath been, or ſhall be a treſpaſſer againſt me.

O Lord, I haue diſpleaſed, and diſcontented many folke. I beſeech thee to pacifie

and

and quiet them. O giue grace that I may humbly ſeek for, and they may gently yeeld vnto a Chriſtian reconcilement.

O Lord, I am of a froward diſpoſition, apt to diſpleaſe and diſquiet euery one. I beſeech thee to breake me from this vnkind vnpeaceable condition: O keepe me from giuing cauſe of diſpleaſure vnto any, and keep others from taking diſpleaſure againſt me, that ſo farre as is poſſible with a good conſcience, I may liue and die in peace with all thy creatures.

O Lord, thou mighteſt iuſtly ſet all thy creatures to fight againſt mee; becauſe I am moſt rebelliouſly diſobedient againſt thee. But contrariwiſe, thou doſt moſt mercifully giue vnto me the comfortable vſe of many things, and the fauourable amitie of many people. O gracious Lord, I humbly thanke thee, beſeeching thine Almightie goodneſſe ſo to ſanctifie thy bleſſings vnto me, that I may bleſſedly employ them to the glory of thy grace, the good of all people, and the hurt of nothing, but onely of ſinne.

O Lord, I owe a ſpeciall dutie vnto my kinred, and acquaintance. I beſeech thee to be gracious vnto them, and ſpecially vnto

thoſe

thoſe with whom I ſtand charged as the miniſter of their ſaluation. O giue vnto euerie one of them, I moſt humbly pray thee all thoſe bleſſings which a good miniſter of thy Goſpel ſhould be a meanes to procure vnto them. Amen. Amen.

O Lord, Chriſtened people, who of thy Sonne Chriſts name are named Chriſtians, be verie wretchedly entangled with differences of beleefe, and wickednesſes of life: I beſeech thee to ſend forth ſuch a power of thy Sonnes grace, as ſhall ioyne them all together in the right Chriſtian faith, and make them to abound in the fruits thereof, to thy glorie, and their mutuall benefiting one another. Specially, O Lord, as dutie bindeth mee, I pray for thoſe two Ilands, Brittain, and Ireland, beſeeching thee to powre thy graces continually vpon thine anointed ſeruant King *Iames*, and vpon his Queene, and Children, and ſubiects, that hee, and all his may be euery way pleaſing vnto thee, and euermore bleſſed of thee. Amen, Amen.

O Lord, many nations, and people are vnchriſtians; they beleeue not in thy Sonne Chriſt, and therefore they are in the way of damnation. I beſeech thee to be merciſull

vnto

vnto them all, and ſpecially vnto the Iewes, and Iſraelites the naturall children of thine old faithfull ſeruants *Abraham*, *Iſaac*, and *Iacob*. So ſoone as it poſſibly may bee, with thine owne good pleaſure, I humbly pray thee to conuert them vnto the true Chriſtian faith, that they may be ſaued, and therein thy Sonne Chriſt glorified. Amen. Amen.

O Lord, ſome people are diſeaſed in bodie, ſome are troubled in minde, and ſome are cumbred with outward aduerſitie. I beſeech thee to giue them the grace that they may forſake all manner of ſinne, and wholly ſubmit themſelues vnto thee; O then they ſhall be moſt tenderly cheriſhed in all their neceſſities, & verie timely remooued out of all their miſerie into perpetuall bleſſednes. Amen. Amen.

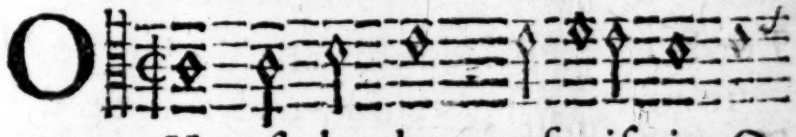
For theſe, and for all other mercies which I, or any child of my father Adam doe, or ſhall need, my deſire is, O Lord, I beſeech thee, giue mee grace, to pray acceptably vnto thy glorious maieſtie in thine onely Sonne Ieſus Chriſts name, as hee hath taught mee, ſaying, *O our Father which art in heauen, hallowed be thy name, &c.*

Glorie, and honour, and praiſe, and thankes,

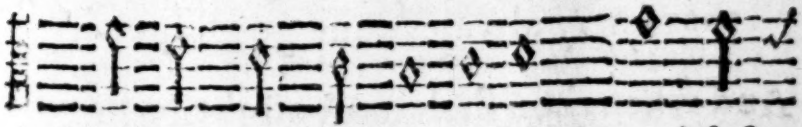
thankes, with all diuine worſhip, and humble ſeruice be giuen vnto thee, O God the Father, the Sonne, and the holy Ghoſt. And vnto the poore children of the man Adam be vouchſafed from thee thorough the man Ieſus, deliuerance from ſinne and miſerie, henceforth for euermore. Amen. Amen.

That I might ſing vnto my good Lord in ſome tuneableneſſe, I bought the whole booke of Pſalmes with tunes in foure parts. And I beſtowed now and then, a little time to learne the notes of the tenor part. My skill is verie ſmall; but yet I would not forgoe it for a great gaine; becauſe it helpeth my dull deuotion. This, vnder correction, I ſay of muſicke, Vpon an holy affection, it hath an heauenly working: but contrariwiſe, contrarily.

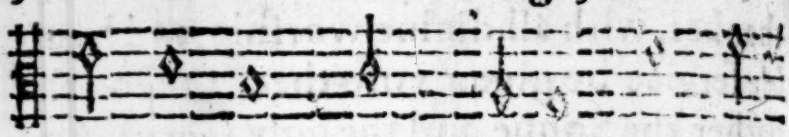
¶ My forenoone Pſalme, to the tune of *Attend my people, and giue eare.*



Vt of the deepes of miſerie, O



bleſſed Lord, I cry to thee: Vouchſafe for



for thy Sonne Christ his sake, to hear-



ken graciously to me.

To me the worst of all the folke
which here vpon thine earth doe dwell;
A wretch most fit to be cut off,
and cast downe headlong into hell.

For mercie Lord to thee I crie,
for mercie and for sauing grace,
To pardon all my wickednesse,
and my corruptions to deface.

Good Lord giue me repentance, that
I may indeed vnfainedly
Enforce my selfe for euermore
my sinnes to kill and crucifie.

Lord guide and leade me all this day,
in euery thought, and word, and deed,
To doe thy will, and blesse thou me
that I may alwaies haue good speed.

And when thou shalt most mightily
haue freed me from sinnefull thrall,

To

To praiſe thy bleſſed Name with me
I will entreat thy people all.

Both now, and henceforth I will praiſe
thy Name O God, right thankefully,
Becauſe thou wilt not ſuffer me
in graceleſſe ſtate to liue and die.

O Father, Sonne, and holy Ghoſt,
one onely God in perſons three,
All glorie, honour, praiſe, and thankes,
be yeelded euermore to thee.

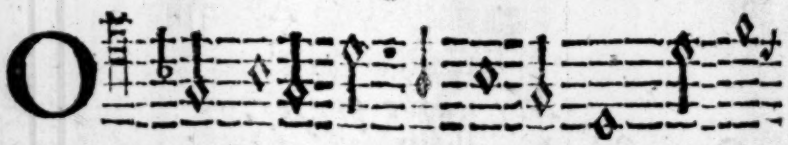
Amen.

My noone prayer.

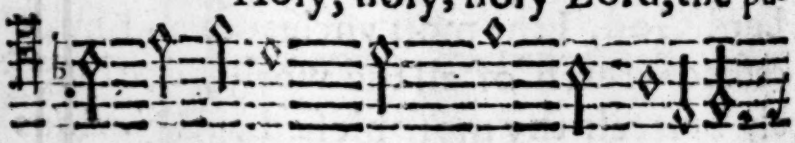
O moſt holy, moſt good, and gracious Lord God, I the moſt vncleane, and moſt defiled wretch of all the world, doe humbly beſeech thy moſt bleſſed and glorious maieſtie, that euen for that right deare loue which is betweene thee, and thine onely begotten Sonn, the Lord Ieſus Chriſt, God and man crucified, thou wilt vouchſafe to make knowne thy wonderfull grace, in cleanſing me from the moſt abhominable defilement of my ſinnes. To this ende I humbly pray thee to make me alwaies very mindefull of thy preſence, fearefull of thy dif-

displeasure, and desirous of thy fauour. O most mercifull Lord, grant mee this mercy, this exceeding great mercie, and then doe vnto mee euery way that which shall bee most to thine own good pleasure, and to thy owne glory. Yea blessed Lord God, vnto thee bee all good pleasure, praise, honour, worshippe, and glory in Iesus Christ, now and for euermore. Amen. Amen.
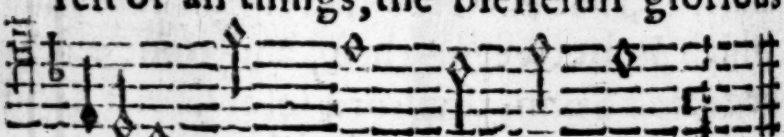
¶ My noone Psalme to a tune which in *Cambridge* was called Mr. *Perkins* tune.



O Holy, holy, holy Lord, the pu-



reſt of all things, the bleſſefull glorious



Maieſty, frō whence all goodnes ſprings.

Looke downe from thy moſt holy place,
behold good Lord and ſee
A ſinfull wofull wretched man
moſt loathſome vnto thee.

Moſt

Moſt foule and filthie is my ſinne,
Ah! fie vpon me fie!
O Father of all holineſſe,
to thee for grace I crie.

For grace to waſh, and make me cleane,
from this moſt vgly ſinne,
That I in heauen among thy Saints,
the loweſt place may winne.

The laſt and loweſt place of all,
O Lord, of thee I craue:
Giue grace to waſh, and make me cleane,
that I that place may haue.

Forgiue me all my ſinnes, though they
moſt grieuous be and great;
Forgiue me all for Chriſt his ſake,
I humbly thee intreat.

Then I will ſing to thee with ioy,
my ſong it ſhall be this,
No wight ſo wicked as I was
hath place in heauenly bliſſe.

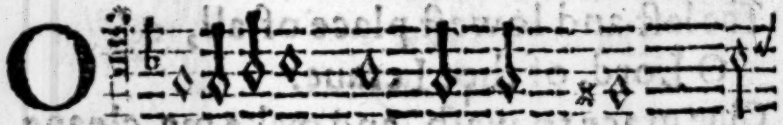
To Father, Sonne, and holy Ghoſt,
All glorie be therefore,
Yea honour, worſhip, praiſe, and thanks
henceforth for euermore.

¶ About three of the clocke in the

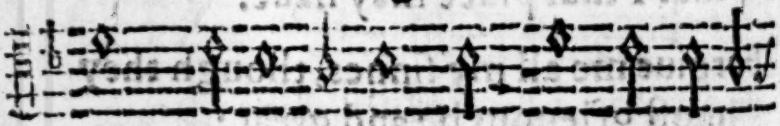
afternoone, I must say the same prayer which I said about nine in the forenoone.

O Almightie Lord God, who loueſt holineſſe, &c.

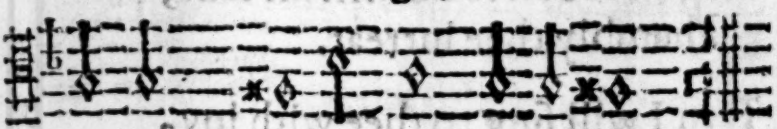
¶ My afternoone Psalme, to the *Suffolke* tune.



O Bleſſed and moſt glorious God, whoſe



throne is ſet on high, I ſinnfull and moſt



wretched man, to thee for mercy crie.

Confeſſing that thy great goodneſſe,
thy patience wonderfull,
And long forbearance doe me mooue
my ſinnes to diſanul.

But wo is me! my naughtie heart
to ſinne is ſtill ſo bent,

That

That in my ſelfe I finde no meanes
entirely to repent.

This world alſo wherein I liue
with ſinne doth ouerflowe,
And meetes me with temptations
which way ſoe'er I goe.

Satan that mighty euill ſpirit
ſo full of ſubtiltie,
Doth practiſe all the meanes he can,
that I in ſinne may die.

Therefore I crie to thee O Lord,
whoſe power is ouer all,
Beſeeching thee to free me from
this ſinnefull deadly thrall.

With true repentance, and right faith,
mine heart and ſoule fulfill,
That I may hate all wickedneſſe,
and cleaue faſt to thy will.

From all this worlds temptations,
and Satans practiſing,
Keepe thou me ſafe, I humbly pray,
O gracious heauenly King.

Then will I praiſe with heart and voice,
and magnifie thy name,

When thou haſt ſaued my poore ſoule
from endleſſe paine and ſhame.

All glorie, honour, praiſe, and thankes,
be alwaies giuen to thee,
O Father, Sonne, and holy Ghoſt,
one God in perſons three.

My prayer at night before I goe to bed.

O moſt mightie, and moſt gracious Lord God, I wretched man, the worſt of the world, doe crie thee mercie for all the ſinns which this day, or at any time before, haue come out of my heart, by way of deede, word, or thought. I heartily thanke thee for all the bleſſings which thou haſt graciouſly, and plentifully giuen me. I humbly praiſe thine holy name, for that it hath pleaſed thee to preſerue mee from many euills, & to deliuer me out of great dangers. I beſeech thee to endue me with ſuch a meaſure of thy grace, that I may henceforth for euermore bee acceptably thankefull vnto thee, through Ieſus Chriſt.

Be mercifull alſo I humbly pray thee vnto all thoſe for whom I ought to pray: giue them, and vnto me, I beſeech thee, all the graces

graces which thine only ſonne hath taught vs to pray for in his name, ſaying, *O our father which art in heauen, hallowed be thy name, &c.*

When I lay me downe in my bed, I will ſay,

O bleſſed Lord God, here I lie downe, not knowing what ſhall come vnto me this night: I humbly betake both bodie and ſoule vnto thee, beſeeching thy moſt gracious goodneſſe to receiue me into thy keeping, through Ieſus Chriſt thine onely Son, my Lord and Sauiour. Amen.

When I ſettle my ſelfe to ſleepe, I will ſay,

O good Lord God, vouchſafe to be mercifull vnto this feeble bodie, that it may haue a little comfortable reſt, and be thereby made the more ſeruiceable vnto thee, through thine onely Sonne my deare Lord and Sauiour. Amen.

If I cannot take reſt, I will ſay thus,

O moſt gracious Lord, this body can-

not take reſt, becauſe I haue wickedly diſ-ordered it: I beſeech thee therefore to pardon me all my wickedneſſe, and now teach my poore ſoule, how it ſhal find euerlaſting reſt in thee, thorough thine onely Sonne, my Lord and Sauiour Ieſus Chriſt. Amen.

About midnight, whether I haue ſlept or not, I will pray thus;

O moſt glorious Lord God, the Father of lights, no darkenes can hide me from thee; for thou ſeeſt ſo clearely at midnight, as at mid-day, yea thou beholdeſt all my thoughts: Therefore I humbly preſent my ſelfe before thy bleſſed Maieſtie, beſeeching thee to look graciouſly vpon me a moſt vngracious wretch, and to ſaue me from the workes of darkenes, that I may haue the loweſt place within the kingdome of thy glorie. Graunt this moſt mercifull Father, for thine onely Sonnes ſake, in whoſe name I pray further for my ſelfe, and for all other folke, as he hath taught me, ſaying, *O our Father which art in heauen, hallowed bee thy name, &c.*

So often as I haue had any ſleepe, when I awake, I will ſay thus,

O moſt

O moſt merciſull Father, God almightie, I humbly thanke thee for the reſt which thou haſt now giuen vnto this naughty bodie. I bequeath both it and my ſoule into thine hands, to bee diſpoſed of according vnto thy will, to the glorie of thy name, through Ieſus Chriſt thine onely Sonne, my Lord and Sauiour: Amen.

When I ariſe in the morning,
I will ſay;

O good Lord God, with all mine heart I thanke thy bleſſed maieſtie, for that it hath pleaſed thee mercifully to keep me all this night; nowe I ariſe out of this bed, in thy name O Father, in thy name O Ieſus Chriſt, in thy name O holy Ghoſt, O moſt holy & vndiuided, vnſeparable three perſons in one God, one God in three perſons, for thy glorious names ſake, vouchſafe to be merciſull vnto me a ſinner. Amen.

This is my third rule.

My laſt rule.

Fourthly, and laſtly, I muſt in the ſight of God, conſcionably deteſt, and reſiſt my ſinnes, faithfully endeauouring, that I may

in very truth so with *Dauid*, Psalm. 18. 23. *I was also vpright before him, and I kept my selfe from mine iniquitie.*

First, therefore beeing alwaies mindfull of Gods presence, I must carefully intend to know and to doe his will.

Secondly, when any motion commeth vnto mine heart, quietly, vnpartially, & diligently consider, whether it be good in the sight of God, yea or no? If it be good, I must willingly yeeld vnto it: But if it be euill, I must steadfastly purpose to refuse it; yea and remooue my selfe so farre as possible from all danger of beeing tempted vnto it.

If I be strongly tempted to yeeld vnto any sinne, I must earnestly pray vnto God for deliuerance; thus:

O most holy and blessed Lord God, I the worst of all sinners, being now as thou seest strongly tempted to sinne against thee, and not able to resist the temptation, by reason of the long setled wickednesse of my heart, doe humbly beseech thee to be so mercifull vnto me, as to saue me from this great danger, thorough thy almightie grace in Iesus Christ thine onely Sonne, my Lord and Sauiour, Amen.

Hauing

Hauing thus praied, yea, and praied againe and againe, if need require, I muſt with a good courage put on the mind, that I wil rather endure any loſſe or dammage, then yeeld vnto that ſinne. And I muſt aſſure my ſelfe, that how ſtronglie ſoeuer I am tempted, God will moſt certainly enable mé to endure that temptation, vnleſſe I baſely conſent vnto it.

When by the grace of God I am freed fró any temptation, I muſt praiſe him thus;

O the Father of mercy, and the fountaine of power, I a moſt weake wretch, not able to reſiſt the leaſt motion of ſinne that may be, do heartily thanke thee for this gracious deliuerance, which thou haſt vouchſafed to giue vnto mee. O good Lord, I beſeech thee to continue thy grace towards mee, that I may alwaies be more and more thankfull vnto thee, thorough Ieſus Chriſt thine only Sonne my Lord, and Sauiour. Amen.

If thorough want of heed, or by weake reſiſtance, I fall into any ſinne, I muſt ſo ſoone as I know it, make my confeſſion, and prayer vnto God, thus;

O moſt holy, and righteous Lord God, I moſt damnable ſinner haue now ſinned againſt

againſt thee thus, and thus, &c. I crie thee mercy, O moſt mercifull Father, beſeeching thee to giue mee true repentance, pardon, and freedome from this, and from all my ſinnes, thorough thine onely Sonne Ieſus Chriſt, my Lord and Sauiour. Amen.

Moreouer, becauſe I am much giuen to ſinne openly, that is, in the ſight, or in the hearing of ſome one or many of Gods people, which is a great meanes to draw them into ſinne, or to hardē them in ſinne, or at leaſt to diſcourage thoſe which make conſcience of their conuerſation; vnto euery one that ſhall heare or ſee me ſinning, I muſt, ſo ſoone as I perceiue my ſinne, with all poſſible conuenient ſpeed, very plainly, and repentingly, confeſſe it thus; Such a thing you ſaw me doe: or, Such a thing you heard me ſay: I beſeech you for Gods ſake, to take great heed that it cauſe no euil effect in you: for it was a ſinne againſt God, and therefore I cry God mercy for it.

Thus I muſt confeſſe any open fault; yea if it be commited in preaching, writing, or howſoeuer. A pulpit fault in the ſame pulpit, and to the ſame company, muſt bee confeſſed. Theſe be my rules for the practiſe

ſtiſe of zealous reformation, that I may be in very deed a member, and miniſter of the reformed Church.

Now I will declare vnto you, how I endeauoured to bring my ſelfe into thoſe foure Rules, and with what ſucceſſe.

All the reſt of *Aprill* I in a manner loſt, endeauouring very little or nothing: but I could haue no quietneſſe in minde longer then I intended that buſines.

The firſt of *May*, died in our pariſh a gentleman, one M. *Villers*, of the ſame tormenting diſeaſe which I haue: he had bin long time very greiuouſly pained with it.

Euery day, ſpecially in the morning, it plagued me. Wherefore to eaſe the paine, I dranke much ſmall drinke: and ſometime water, yea now and then, mine own water; becauſe I was told that ſo I ſhould be eaſed. But though I dranke neuer ſo much, after it was paſſed thorough my bodie, the paine came againe. Yet notwithſtanding all this, I could not keep my ſelfe in the company of God, ſpecially when I was together with any body: for then I fell into a deale of idle vnholy communication.

The eight of *May*, beeing Sabbath day, in the euening, theſe foure were together,

Mr. *Sidney*

M. *Sidney Zouch*, M. *Mathew Bate*, *Philip Aram*, *Richard Kilby*: we dranke at M. *Matth. Bates* houſe, who at the parting ſaid thus vnto vs; It is great oddes, that not all wee foure ſhalbe aliue this day twelue moneth. I roundly took the words to my ſelf, iudging that the firſt which muſt be gone was I, and that god had put into his mind to ſay thoſe words for my moniſhment. Yet (ſee the ſetled wickedneſſe of mine heart) after my departure from thē, I met with other company, and ſo merily delighted my ſelfe with prophane talke, that when I came into my chamber, I was forced to goe prayer-leſſe to bedde, becauſe my ſoule was confounded, and aſhamed to looke vp towards God.

The morrow morning, I prayed thus; O bleſſed Lord God, moſt maruelous art thou in goodneſſe, and patience. Is it poſſible that thou canſt forbeare the powring of thy iuſt, and wrathfull vengeance vpon mee? O Lord, it is exceedingly enough that thou haſt thus long forborne mee: Cut off, I beſeech thee, this moſt curſed courſe of my ſinne, and doe vnto mee that which is moſt pleaſing to thy holy will. O Lord, is there yet any hope that I ſhould be ſaued?

Yea,

Yea, with condition of repentance. Woe is mee! there is no poſſibilitie of my repentance. I cannot ſteadfaſtly continue in the purpoſe of reſiſting my ſinnes: yea ſo long as thy pleaſure is to preſerue me aliue, thou calleſt mee vnto thee; O God, I would come; but I cannot: I will aſſaie. O I haue no faith. This is that which commeth of long liuing in ſinne. Yet who can tell what thou wilt doe, if I but offer to aſſay? Without aſſaying, there is no turning: without turning, no ſaluation. Therefore I will aſſay. Good Lord, I cannot. How vncouth? How ſtrange? How beyond all poſſibilitie doth the practiſe of a conſcionable life ſeeme vnto mee? O Lord, beſides mine owne inward vnrepentance, the violent ſtreame of this world hindereth mee. Moſt folke further mee in ſinne, ſome one way, ſome another. But a very few holp mee to enter in at the little doore of repentance. Men may talke much, and profeſſe great matters; but it is repentance that ſhall try what kind of people they be. O how eaſie a thing it is to make an outward ſhewe, if that would ſerue the turne? The heart muſt be vpright with thee, and the ſpirit muſt cleaue faſt vnto thee; elſe it is no bargaine,

no

no couenant betweene thee, and the party. In the name of Ieſus I wil aſſay. O Ieſu help me, for thy moſt comfortable names ſake. Amen.

That very ſame day, I comming into company, turned from God.

Tueſday I prayed thus; O Lord God, I do plainely perceiue, that to pray vnto thee for the grace of repentance, and not to enforce my ſelfe to practiſe the meanes, is a kind of mockery, and a fearefull prouoking of thy diſpleaſure. Earneſt praier, and diligent practiſe, will mutually, thorough thy grace, ſtrengthen each other. But neglect of practiſe, ſheweth cold deuotion. Therefore I purpoſe to force my ſelfe vnto this buſineſſe. O good Lord, be mercifull vnto mee. Amen.

My intolerable paine grew worſe and worſe, yet I could not frame my ſelfe to take any ſure hold vpon the grace of repentance.

Munday the ſixteenth of May, I prayed thus; O Lord God, had I not been a ſtony hearted ſinner, this deadly windines might haue terrified mee from ſinne aboue ſixe yeares agone. O how bleſſed ſhould I now

haue

haue beene, had I but theſe ſixe laſt yeares in ſingleneſſe of heart ſerued thee! Now my time is gone; mine heart is dead within me. And though I ſhould liue a while, this helliſh ſtrangury quite diſableth me: yet were I turned vnto thee, thou wouldeſt be very gracious vnto mee, Oh! mine heart is ſo deuilliſhly bent to ſinne, that no vowes, no oathes, nothing can turne it. O Lord, what ſhall I doe? I am as a man that hath moſt deadly wounded himſelfe, and dying would not die. But woe is mee! There is no remedie. He that is wounded to death, muſt die; yea, but thou vouchſafeſt to raiſe vp ſome by the grace of thy Sonne. True, Lord, true it is. But few of that companie be ſuch as haue bin diſſembling hypocrites. And of all counterfeits, the moſt vncurable is a counterfeit-preacher of thy righteouſnes. My ſoule can hardly thinke how ſuch a one ſhould haue the grace of repentance. Of all ſuch, if any ſuch there be beſide me, I am the worſt. O good Lord be mercifull vnto me the worſt of all ſinners. Amen.

Friday the twentieth of May, I prayed thus; O good Lord, though the hardnes of mine heart be exceedingly great, yet ought I not to deſpaire: for thy Sonne likeneth

neth the kingdome of thy grace vnto a graine of musterd seede, and vnto a little leauen. O my soule, hast thou not a little faith! Looke vp vnto heauen, and crane of thy maker that the fulnes of grace which is in Iesus Christ may haue some little influence, and entrance into thee, by the holy Ghost. O my good Lord, my soule is full of vnbeleefe. I beseech thee to be merciful vnto mine vnbeleeuing soule. Amen.

About noone the same day, hauing dined with two strangers (for I lodge, and table in a vitteling-house) comming into my chamber, I confessed, and prayed thus; O Lord, what am I that I should vndertake to walke vprightly before thy face? I cannot, for the company, and presence of any one draweth my minde downe from thee. O why doest thou suffer the poore children of Adam to be thus carried away? Is it because thou wilt haue it so? fie vpon mee sinne-blinded wretch! when a seruant for his naughtines is turned out of his seruice, hee should laie the blame of his miserie vpon himselfe, and not vngraciously exclaime that his lord had a purpose to put him away before euer hee offended. Yea, but seely man thinketh, that thou who art so renow-

nowned, and famous for mercie, ſhouldeſt be mercifull vnto euery one. Or if not ſo, becauſe then iuſtice ſhould not be ſeene, nor the benefit of mercie ſo well appeare: yet the greater number ſhould haue mercie; ſpecially ſeeing that the God-man Ieſus hath paid ſo great a ranſome for mercy. We do not conſider that among many traytors, it is much if a King pardon one. Sinne is treaſon againſt thee, yea farre more haynous, then the higheſt treaſō can be againſt Princes; becauſe thy Maieſtie is infinitely greater then theirs. Alſo thy hate of ſinn is aboue our vnderſtanding, for it is according to the meaſure of thy holineſſe, which is vnmeaſurable. Ah! my father Adam little knew, how many thouſand thouſands of his owne naturall children, hee did throwe into euerlaſting miſerie, in breaking thy commandement. He was well able to haue obeyed thy will: So am not I: for from out of him I haue together with my bodie, receiued a wicked inclination, which now is by long cuſtome in ſinning, moſt extreamly hardened. O good Lord, be mercifull vnto mee. Amen.

That afternoone I kept my ſelfe within; and the morrow alſo. But Saturday at night

I by occaſion of companie, fell into vaine mirth, whereunto I am exceſſiuely giuen. There is indeed a good kind of merriment, if we could hit vpon it: for, according to the laſt, and in my weake iudgement, the beſt tranſlation of the Bible, *He that is of a merry heart, hath a continuall feaſt*, Prou.15. 15. But in the Iewes language, a merry heart is a good heart; and therefore there can be no ſound ſafe mirth without the grace of repentance. Can a ſubiect, though of high degree, bee frolike and iocand before the face of the King, ſo long as his Maieſtie is grieuouſly diſpleaſed with him? That were a ready way to diſcouer an vnloyall heart, which vnto a prudent Prince is verie abhominable. But what if the ſame ſubiect bee vpon humble ſubmiſſion receiued into his Soueraignes fauour? will he not be very moderate in his mirth, ſo long as hee is in the preſence of his Maieſtie? will it not be ioy ſufficient vnto him, to be free from giuing his Leige Lord any cauſe of diſtaſt, & to miniſter vnto him all poſſible good contentment? yea, elſe he is not fit to bee in the preſence of Maieſtie, for hee eclipſeth the royall glory, which cannot but cauſe ſome euill effect one way or another. So

it

it is betweene the Lord of glorie, and thoſe which ſerue in his preſence, that is to ſay, all Chriſtians.

The 22. of *May*, beeing Sabbath, I was ſore plagued with the ſtrangurie; yet going to Church, and after diuine ſeruice comming into the pulpit, I felt my ſelfe to be ſomething coole, and able to ſpeake. So might I haue continued, but that I did as I would wiſh no man to do, ſtrain my ſelfe with a kind of furiouſneſſe; the common behauiour of ſuch as are tumultuouſly, confuſedly and rawly prepared.

The beſt way for a Preachers ſelfe, and the moſt likely to preuaile in perſwading his hearers, is, if I bee not much deceiued, graue, milde, and treatable ſpeech.

If a man perceiue it in himſelfe, it is a very grieuous ſight to ſee corrupted nature play the part of grace, and with a ſmoakie flouriſh, make as though it would kill the deuill, beeing indeed his baſe ſlaue, ſo willing to obey, as he to commaund. What a glorie is this to Sathan, what a diſhonour to God?

After I was come home, I prayſed God thus; O moſt excellently gracious Lord, what ſhall I ſinner doe? I am neither wor-

thy, nor able to praiſe thee: yet exceedingly bound to do it. O Lord, what mooueth thee to be ſo good vnto the worſt of all ſinners? Onely thine owne goodneſſe: for in mee there is nothing but cauſes of prouocation: Yea a thouſand, and a thouſand thouſand cauſes which crie vnto thee for vengeance, and continually vrge thy iuſtice to powre a whole ſea of wrath vpon me. And yet thou art gracious vnto mee. Had I the holieſt ſoule, and the ſtrongeſt bodie of all that liue vpon the face of the earth, yea though I could liue an hundred holy liues, & die as many right Martyrdomes in zeale of thee, and of thy truth, I ſhould not come neare vnto the making of a ſufficient recompence for the goodneſſe, patience, and forbearance which thou haſt graciouſly ſhewed vnto mee. And yet, loe, moſt vile wretch that I am! I ſtill liue in ſinne, and ſo continue, diſpleaſing and diſhonouring thee. O my good Lord, giue me grace to be once broken from this deuilliſh wickednesſe, though it be with condition that I ſhalbe the moſt refuſe man of all the world. Lay vpon me whatſoeuer thou wilt, onely disburden my conſcience of ſinne, and eaſe my body of this vnſupportable paine of the ſtran-

ſtrangury. Amen.

At euening prayer, I read and preached againe. Afterward beeing very much wearied, I had a minde to goe and refreſh my ſelfe in company, (the bane of Sabbath day keeping) and went firſt to one houſe, then to another, ending the day very heatheniſhly.

Monday after ſupper, my minde pretended reaſon to draw me abroad: & therefore out I went. To eaſe my ſtrangurie I dranke at one houſe much beere, at another whaie in ſtead of beere.

Thurſday a great heate with a deadly faintneſſe came vpon me: my left kidney was ſore pained, and thereupon I was grieuouſly tormented in the paſſage of my water.

The 29. of *May*, beeing Sabbath, I took a courſe more eaſie for my ſelfe, and as I verily beleeue, more profitable for the pariſh. In the forenoone I preached a ſermon, and at euening prayer after the ſecond leſſon, I asked a youth, who was well prouided to anſwer, three or fowre queſtions touching the foundation of Religion. Then I made thoſe ſhort anſwers plaine, and prooued them out of the Bible in halfe an houres

ſpace. I humbly aduiſe all young Preachers that they will not imagine they can build Ieruſalem ſuddenly: for ſudden buildings will ſoone fall downe. I maruell how it commeth to paſſe, that in ſome places, euen where learned Preachers haue killed themſelues with ſore labours, the greater number of people are groſſely ignorant; yea, I ſay it againe, and can prooue it, very groſly ignorant. I truſt I am vnder protection, and that maketh me the bolder to ſpeak my minde, in the feare of God, and loue of my Countrey. The common ſort is much neglected: for neither matter of doctrine, nor manner of ſpeach is fitted vnto their lowe and ſmall capacitie. Moſt people for ſome three quarters of an houre, if they vnderſtand the words, and perceiue the matter concerning their ſaluation to be plainely prooued out of the booke of God, (which for ought I know, is of greater reuerence with them, then with many of higher degree, and greater vnderſtanding:) I ſay, if they bee plainely and briefly taught out of Gods booke, they will giue very diligent eare: But if the Preacher confound their vnderſtanding, or be longer then ordinarie, they leaue all, and thinke thus; When will yon-

yonder man haue done; he hath no reaſon to make an ende.

The next Sabbath the fift of Iune, I did follow the ſame order which I tooke the Sabbath before.

Thurſday following I was drawne to a feaſt, and ſo into much ſinne: for no ſawce is ſo common at a feaſt as ſinne. Sinne maketh all the company merrie: Sathan alſo hath his factors, who beginne ſome one or other vngodly kind of merriment. I am naturally ſuch a one, yea worſe then the worſt of them that are ſo diſpoſed: yet this I ſay, While you liue, bleſſe you frō thoſe which are ſpeciall ringleaders in matter of vnholy paſtime: for the deuil himſelfe ſetteth them a worke.

Friday I dined with certaine ſtrangers, and ſo fell into forgetfulnes of God: afterward comming into my chamber, I prayed thus;

O Lord God, how is it poſſible for him which ſeeth thee not, to keep company with thee: I beleeue that I am before thy face, what aileth me then, that I do not profeſſe and ſhew foorth this my beleefe? becauſe there is no company to be had with moſt people, if this beleefe be acted, & put

into practiſe. I my ſelfe ſhould take it for an vncouth thing, if an other in my companie ſhould appeare to preſent himſelfe before thy face. Our diſpoſition abhorreth to bee awed, our mindes are full of vanitie, wee are like vnto fooliſh ſchollers, that loue not to haue their ſchoolmaſter in their companie: yea, we are worſe then they; for when their maſter is with them, though it be ſore againſt their wil, yet they acknowledge his preſence: and if he be a wiſe man, tempering maſterly grauitie with fatherly gentleneſſe, he ſhall in time winne thoſe rude ones to be glad of his companie, and very reuerently to loue him, as the parent of their good education: So wouldeſt thou graciouſly worke vpon vs, if we would acknowledge thy preſence; but this is quite contrarie to the bent of our hearts. O good Lord, I beſeech thee to be mercifull vnto vs. Amen.

That day in the afternoone, I went to Church to bury an olde man, named *Richard Duke*, and thence I went into the town, where, beeing in companie, I forgat God, and what any man perceiued in my behauiour, I knowe not. Thence I came home, and after ſome idle communication with ſome which I found in the houſe, comming into my

my chamber, my ſpirit was ſo aſhamed to ſpeake vnto God, that I went prayerleſſe to bedde.

The morrow beeing Whitſunday-eue, I was ſo grieuouſly tormented that I dranke beſides much beere, foure quarts of water.

Whitſunday one preached in my place both forenoone and afternoone.

Munday by reaſon of ouerfull diet taken the day before, the winde cholike began in my bowels, which held mee all day, and all night in ſore paine: yea, though I vſed both purges and cliſters, it hung vpon me welnigh all the weeke following. I muſt not tell how vnpatiently, how abominably I behaued my ſelfe, as I laie tormented with that fit. O moſt holy Lord, forgiue mee I beſeech thee, and of thine exceeding great mercy free me from the wicked bondage of my ſinnes Amen.

Trinitie Sunday I ſhould haue preached a ſermon at Kirk-Ireton, ſome eight miles from Derbie, where one M. *Storer* ſometime a baker in London, hath giuen a ſermon to be preached, and certaine monie diſtributed that daie yearely for euer: whether, becauſe the towne of Derbie is bound to ſee that worke performed, I had beene ſent, as

Ire-

I remember, foure times. But my filthie ſtrangurie now ſo vexed me, that I could not ride: Wherefore tarying at home, I preached twiſe to mine own charge. Were I able, I would giue ſo much vnto the pariſh of Alhallowes in Derbie for euer, as ſhould keepe their owne Miniſter at home among them; for it is a great company of people, and hath great neede of continuall carefull guidance in the way of God.

The ſixe and twentieth of Iune, beeing Sabbath, though in the morning I was ſore troubled with the ſtrangury, yet God of his mercy inabled me to preach in the forenoone, and catechize in the afternoone.

He that had ſeene how I ſtudied mondaie, and tueſday for matter of prayer, and Pſalmes vnto God, in deſire & hope of deliuerance out of the bondage of ſinne; and after all that, how quite contrarily I bent my courſe, would verily be perſwaded that he had ſeene not one man, but two men in one outward likeneſſe, the one with many teares pitifully crauing mercie at the hands of God, and the other turning his backe to God, and running away from him.

Tueſday euening I was at a place in the towne, prophanely pleaſing my ſelfe. Beeing

ing returned home, and ſitting downe in my chamber, my minde left mee, and went backe to the ſame place againe. At laſt with much adoe, I ſtarted vp, and falling downe vpon my knees before the face of God, prayed thus;

O my creator, thou ſeeſt how it is with mee. Thy goodneſſe is moſt wonderfull, my wickedneſſe is moſt vncurable, and vnſufferable. O make a ſpeedie end of my ſin which way ſoeuer it pleaſeth thee, & bleſſed for euermore be thy Name. Amen.

The morrow I ſtraggled not abroad, but mine affections were very vnruly; yea, and that which is ſtrange, I could not frame my mind to take any deep conceit of the wickedneſſe of mine heart. Thus it is when a mans heart is ſetled in the loue of any euill, he is not able to thinke ſo of it as it is.

Friday the firſt of Iuly, I dined with a gueſt, a learned friend of mine; who tooke occaſion to ſpeake ſomewhat ſharpely againſt Preciſians. This, I thought, he did the rather, becauſe ſome informed him, that I was too familiar with ſuch people.

Therefore to ſatisfie both that miniſter, & all others whom it may concerne, I moſt humbly craue the benefit of modeſt liber-

tie

tie, to ſpeake without offence, what my poore ſoule in the ſight of God, thinketh touching this diuiſion. It hath bin a meanes of great aduantage both to Poperie & prophaneneſſe: yea, this wretchednes is cauſed by it, Vpon either ſide diuerſe haue nothing elſe to commend them, but only this, that they are of that ſide; yea, and the ſide is glad to make vſe of them. Is it not a lamentable caſe, that ſome appeare to haue almoſt no conſcience but againſt ceremonies, others none but for ceremonies? The Preciſian doth (in my conſcience not without great cauſe) crie out againſt ignorant, idle, and prophane miniſters. But where is the fault? The coaſt had been well cleared by this time of the daie, had not Satan cauſed church-gouernment to be both by way of ſobernes, and in the faſhion of maddenes, verie fiercely aſſailed. But to what end? to reforme the Church? No, to deforme it.

This is my beleefe concerning Church-gouernment. Can any man truely ſay, Such a lord Biſhop doth not ſeeke his own worldly commoditie, but the edifying of his Dioceſſe, and the glory of Ieſus Chriſt? Doth it euidently appeare that his whole bent is in thediligent diſcharge of his office

to approoue himſelfe vnto God, and vnto euery conſcience of men in the ſight of God? Then will I conclude vpon my ſoules perill;

There is the Apoſtolicall Church-gouernement of Ieſus Chriſt.

If any ſuch there be, who cannot in ſome good meaſure be truely ſo reported of, the calamitie is great, the iudgement very fearfull. Yet becauſe of perſonall faults, to deſtroy a diuine ordinance, and bring in confuſion, the calamitie would be greater, the iudgement more fearefull.

Indeede, Church-diſcipline is not reuerenced for want of holy ſeuerity. The puniſhment of fornication and adulterie, &c. is little elſe but large fees: A filthie gaine, fie vpon it! I would intreat leaue to ſpeake once more. Touching the miniſterie, beſides what I haue by the way ſignified already, I humbly pray great Schollers, and all that ſeeke after riches, and advancement in the Church, to ponder theſe my words;

The Goſpel of the Sonne of God, muſt, and will firſt throwe downe Pride, and Couetouſnes, before it worke an vniuerſall good in this kingdome.

Thoſe

Thoſe two great ſins cannot be vpheld any way, but only by Popery: for they muſt be accompanied with a ſuperſtitious conceit that pomp is religion: which, when all haue ſaid what they can ſay, the Goſpel wil not endure. So, I haue done.

The ſame friday after that I had dined, it came into my mind to goe into the towne, as formerly I had done. But I felt in mine heart no deſire to goe. Therefore comming into my chamber, I beganne to wonder at my ſelfe, what ſhould aile me, fearing leaſt ſome ſecret deadlineſſe had ſeazed vpon mine heart. At laſt, I brake out into theſe words, Whatſoeuer is the cauſe, bleſſed be the name of God. O good Lord, let whatſoeuer come vpon me, ſo that my ſpirit may be ſetled in this diſpoſition: And I ſhall be bound to praiſe thee moſt ioyfully for euermore. Amen.

That day I kept my ſelfe within, and the morrow, and the Sabbath day, hauing gotten one to ſupply my place.

All the next weeke I continued ſo, and the Sabbath following, my place beeing ſupplied by one preacher in the forenoone, and an other in the afternoone.

Wedneſday the thirteenth of Iuly, I ſtill kee-

keeping within, prayed thus;

O moſt holy, and dreadfull Lord God, with what face can ſo hainous a ſinner as I am, dare to ſpeake vnto thy moſt glorious Maieſtie, or be ſo bold to aske any thing of thee? Thy moſt wonderfull goodneſſe emboldeneth me. And yet ſtill me thinkes I am paſt grace, becauſe ſinne doth ſo abound in me. O Lord, my ſinnes are as the ſand of the ſea vnnumberable, & therefore my ſoule muſt needs be thorougly, and thoroughly ſtained: for euery ſinne ſo often as it is yeelded vnto, worketh a black blemiſh into my ſoule. Woe is me! my ſoule is wholly ouerrun with a moſt foule filthy leproſie. This is all my comfort, that thy ſeruant ſaith, Rom. 5. 20. *Where ſinne abounded, grace did much more abound.* The more deadly the diſeaſe, the more ſoueraign the medicine, the more excellēt the Phyſitian that cureth it. O God, thou art able to doe whatſoeuer powerfull work thou wilt; yea thou canſt do infinitly more then thou wilt. But here is the greateſt wonder, that thou ſhouldeſt vouchſafe to worke a moſt admirable cure vpon him vnto whom thou mayeſt moſt iuſtly ſay,

Away from me thou moſt damnable ſinner:

ner: Away out of my light: I will not pardon thee; becauſe thou haſt moſt grieuouſly diſpleaſed, and vnpardonably diſhonoured me, in breaking the lawes of my kingdome, in refuſing my proffered grace, in taking vpon thee to be a preacher of my righteouſnes, and denying the power thereof.

Yet bleſſed Lord, ſo long as the Iudge doth not giue order that the condemned priſoner bee taken from the barre, the poor wretch cries for his precious life, ſaying, Mercie good my Lord Iudge, mercie for Ieſus Chriſts ſake.

The name *Ieſus*, with an earthly Chriſtian Iudge, cannot but be of great force, & muſt needs mooue him very much: for it is the name of his deare Sauiour, the onely name whereby he truſteth to be ſaued. But of all, and aboue all, the name *Ieſus* is moſt precious in thy ſight, beeing not ſuperſtitiouſly parrated, but mournfully preſented vnto thee. Therefore though a thouſand thouſand ſeuerall inditements be found againſt me, and though the lawes of thy kingdome do condemne me; yet ſeeing that it is thy good pleaſure, to ſuffer me to ſtand in thy preſence, and not to bee taken out of this world,

world, I crie vnto thee, ſaying; Mercie Lord God almighty, mercie for thine onely begotten Sonnes ſake, Ieſus Chriſt, God & man crucified: for the loue of him, bleſſed Lord be mercifull vnto me the worſt of all ſinners. Amen. Amen.

Towards euening I being puniſhed with the hotte paſſage of my water, painfulneſſe about the left kidnie, and burning of the right foote, was much afraid of a deadly fit of the ſtone, and therefore prayed thus;

O my good Lord, it is a moſt miſerable ſtate, for a man hauing ſpent his time in ſin, to die before that he haue in the way of repentance, done any ſeruice vnto thee. This dolorous diſeaſe tormenteth me ſore, and threatneth to kill me. O Lord, might it pleaſe thee in ſome meaſure to rebuke it, that I may liue a while, and glorifie thy grace in the zealous reformation of life; O how ſhould I then be bound to prayſe thy bleſſed name!

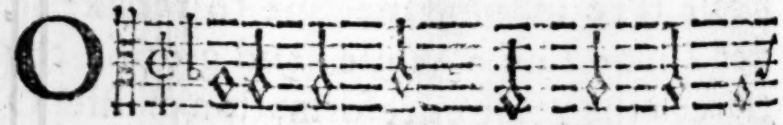
Me thinks I heare thee ſaying vnto mee; Thou vaine man, that talkeſt ſo much, and makeſt ſo many doubts, wouldings, and wiſhings, let me ſee thee once turne vnto me, and then thou ſhalt know more of my mind: vntill then, all that thou ſayeſt or do-

eſt is as nothing: Therefore make no more words, but turne ſpeedily from ſin whileſt time ſerues, and ſay thou haſt faire warning.

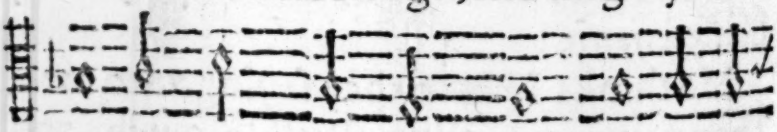
O moſt gracious Lord, I haue long had, and yet haue, bleſſed be thy name, very faire warning; I will henceforth endeauour to turne vnto thee, through Ieſus Chriſt. Amen.

Thurſdaie I beganne to ſing a morning Pſalme, which I purpoſed thence-forth to ſing euery morning, hauing alſo prepared an euening Pſalme, to bee ſung vnto the Lord God, after that I am once well entred into the practiſe of repentance.
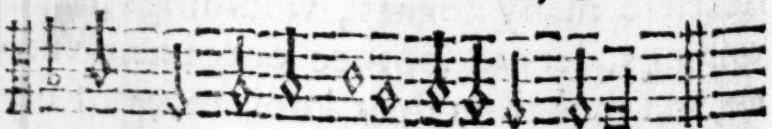
¶ Mine euening Pſalme, to the *Kentiſh* tune.



O Lord moſt high, and mighty God,



I ſinnefull wretched man, Confeſſe to



thee ſo heartily, as poſſibly I can.

That

That marueilous exceeding great
thy goodnes is to me,
Who haue been alwaies moſt vnkind,
and grieuous vnto thee.

Theſe very many yeares thou haſt
(a wonder it's to tell)
Preſeru'd my dying life, els I
ſhould now haue been in hell.

Euen hitherto, O gracious God,
thou haſt vpheld me ſtill,
Whō thou moſt iuſtly mightſt long ſince
haue left to Sathans will.

What ſhall I therefore ſay, O Lord,
to thee for thy goodneſſe?
O that my heart and tongue were fit
thy goodneſſe to confeſſe!

O God my poore and ſinnefull ſoule
moſt humbly ſues to thee:
That from this filthy wickedneſſe,
thou wilt once ſet me free.

Now bleſſed Lord, free me I pray,
free me for Chriſt his ſake,
That of thy mercies in him I
my ſongs may euer make.

Then will I praiſe thine holy name,
for euer more and more,
Withall my heart, ſoule, ſtrength, & might,
I will praiſe thee therefore.

O Father, Sonne, and holy Ghoſt,
All glorie be to thee:
To thee three perſons in one God,
one God in perſons three.

Thurſday at dinner, I fell into much vncharitable ſpeech concerning diuerſe folk: Therefore comming into my chamber, I confeſſed and prayed thus;

O Lord, I haue ſinned againſt thee in ſpeaking vncharitably of many people. Thou knoweſt that it is a common practiſe of moſt companies, in talking to ſhoote at rouers, and for lacke of other markes, to ſpare neither the liuing, nor the dead. A cruell ſinne, and very foule in any, ſpecially in a miniſter of thy Sonne Chriſt: for that gracious Lord was ſo farre from ſpeaking ill of others, that he had no minde to heare any body ill ſpoken of. Yea, hee choſe rather to buſie himſelfe in ſtooping downe, and writing vpon the ground with his finger, then to haue nothing elſe to doe, but to giue eare vnto a bad report; though it were

were neuer ſo true: Ioh.8.6. O good Lord, pardon my wickedneſſe, and giue me grace to leaue it, through Ieſus Chriſt thine onely Sonne my Lord, and Sauiour. Amen.

That euening, I hauing not been out of doores a whole fortnight before, went foorth to ſee *Philip Aram*, who was then newe come home from London, and told me of the good health of my worſhipfull friend Mr. *Richard Sedley* of *Southfleet* in Kent; a gentleman endued with many vertues, ſpecially deuotion towards God, and charitie towards the poore. And becauſe I haue taken occaſion to ſpeake of vertues, ſo rare in theſe euill, yet good-ſeeming daies, I cannot forbeare to commend vnto men of worth, and worſhip, a very notable patterne of right gentrie, Sir *William Sedley* the elder brother, whoſe equal in bountiful releeuing of Gods poore I neuer knewe, and am much afraid that I neuer ſhal know. Fooliſh pride, vnſatiable couetouſnes, and pampering gluttony, haue baniſhed hoſpitalitie, and vtterly renounced liberalitie. Woe is mee for them! How vnlike themſelues doe many great ones liue? Hurtfull to how many? good to how fewe? The world is too too ful of petty tyrants, whoſe

iudgement lingreth not, but followeth ſo faſt vpon them, that it ouertaketh ſome before they die, and many in the next generation. If any aske, what reaſon I haue in confeſſing my owne ſinnes, to ranſack the faults of others? Mine anſwer is, I am, though moſt vnworthy, a profeſſed Preacher of righteouſneſſe, & therefore bound in conſcience to doe what I poſſibly can againſt ſinn. The day of mine account draweth very neere, I haue fooliſhly loſt much precious time. Wherefore I am deſirous to make all the vſe that may be of this ſmall remnant. I humbly beſeech all people, that in tender compaſſion of my great loſſe, and fearefull danger, they will be pleaſed to beare with mee, if I ſeeme vnto them to ſpeake of any thing ouer-harſhly, God Almightie knoweth that I heartily wiſh all good vnto all people. Now I returne to my ſelfe: I ſat a while with my louing friend *Philip Aram*, and certaine other, whether they tooke knowledge of any offence of mine, I know not. This I knowe, when I came home, my conſcience found much fault in my behauiour, and therefore I was driuen to cry God mercy for my forgetfulneſſe of his all-ſeeing, all-hearing preſence.

Fry-

Fryday, by reaſon of diuerſe which came vnto mee, I loſt a great part of the day. Therefore at night I confeſſed and prayed thus: O moſt righteous Lord, I haue this day not only loſt my time, but alſo by occaſion of company, indangred my weake bodie in drinking much betweene meales. I haue alſo bin a partaker of much idle, and vncharitable talke. I beſeech thee to giue me the grace to be truely turned from theſe and from all my ſinnes, that I may be ſaued. Amen.

Saturday about nine of the clocke in the forenoone I prayed, as I thinke, more deuoutly, and effectually then euer before. Among other words of complaint touching my ſtate, I ſpake thus; There is no poſſibilitie, no likelihood of repentance in me, being within my ſelfe ſo accuſtomed to ſinne, & without ſo holden vnto it by the world. How can I haue any hope to ariſe out of the hell of ſinne, ſeeing that I haue theſe twentie yeares and more aſſaied, and aſſaied to ariſe, and ſtill alwaies fallen down again? Yet O Lord, there is hope in thee, though none in mee. Vouchſafe to make an ende of my ſinning, whatſoeuer become of me. My duty is to craue mercy of thee. Good Lord,

I craue it: good Lord vouchſafe to giue it for thy tender mercies ſake: for thy deere Sonne Ieſus Chriſts ſake, &c.

At dinner, I ſpake my minde touching a matter which concerned me not. Alſo I ſpake too farre. Therefore comming into my chamber, I confeſſed, and prayed thus;

O my good Lord, I haue doubly offended, in medling with other folkes buſines, & in ſpeaking beyond the compaſſe which any whome it concerneth ought to haue kept himſelfe within. Good Lord conuert me, and forgiue me, Amen.

The 17. of *Iuly*, being Sabbath, I was in the morning ſore tormented with the ſtrangurie; yet by the goodnes of God, in the forenoone I preached. Alſo after dinner I went and prayed with an olde aged good woman, widow *Milborne*, the mother of my faithfull friend *Raph Milborne* deceaſed. At euening prayer after the ſecond leſſon, I asked a youth three or foure queſtions touching a foundation-point of religion, and briefly made plaine his anſwers. After all this, I was in great danger of a relapſe; for I was intreated to go thither, where I ſhould very grieuouſly haue diſpleaſed God, and that through mine owne wickedneſſe. But

by

by the grace of God, much againſt mine owne will, I refuſed to goe.

Whereas I made mention of my faithfull freind *Raph Milborne*, I intreat the gentle reader, and hearer to take knowledge from me of certain notable properties that were in him very plainly to be ſeene. He was religious towards God, and that not by way of ſchiſme, diſſention I meane, but in peace. Hee loued his miniſter, yea he loued all miniſters that were for the preſent ſtate of the Church, and of conſcionable behauiour. Hee was dutifully kind vnto his aged parents: for he ſuſtained them both vntill his fathers death, then his mother vntill his owne death, and by his will tooke order for her maintenance ſo long as it ſhould pleaſe God to giue her the continuance of life. At his death he gaue portions vnto many brothers, and ſiſters, & to a many of their children. He was of behauiour very temperate, diſcreet, and patient. He was farre from the diſpoſition to drinke, and domineere in tauernes, and ale-houſes: he did often chide me, becauſe I was ſometimes forward to goe, and other times eaſie to be drawen vnto ſuch places.

It were pittie that the memorie of theſe ver-

vertues ſhould haue bin buried with him: for I knew hardly any one of his rank euery way for goodnes matchable with him. Some may be ready enough to commend themſelues, though an indifferent man ſhall haue much adoe to find any thing that is worthy of commendation in them. Therefore at his buriall I took this text, Prou. 20. 6. *Moſt men will proclaime euery one his owne goodneſſe: but a faithfull man who can find?*

Wedneſday the 20. of *Iulie*, I was ſo beyond meaſure tormented in the water paſſage, and ſo burned in the ſoles of my feet, that I was forced to ſtand barefooted, and barelegged: yea, hauing a veſſell of new drinke ſtanding by me, with a bagg of purging powder in it, (for my body could not els be kept from deadly coſtiuenes) I drank glaſſe after glaſſe, kneeling vpon my knees, and calling very lamentably vpon the name of God. They that at any time haue drunke healths kneeling, had they ſeene me vpon my knees, weeping and praying, and drinking, would haue bin terrified from that barbarous faſhion of theirs.

Friday the 22. of *Iulie*, I was in the afternoone taken with a deadly paine vpon my left ſide, and therewithal an extreame windie

die faintnes oppreſſed the lower parts of my breaſt, ſo that mine heart was continually ready to faile. This held me vntill it was wel nigh midnight, I lying full of pain, and calling vpon the name of the Lord. Then had I ſome reſt vntill morning, and then it beganne againe. This praier I oftentimes made vnto the Lord while I was in torment;

O moſt gracious God, if it be thy good pleaſure, that I ſhall in moſt humble and zealous repentance, glorifie thy name, vouchſafe for Ieſus Chriſts ſake to rebuke this my diſeaſe. But if it pleaſe thee not to make that vſe of me, becauſe I am moſt exceedingly vnworthy, and vnfit to doe thee any aceeptable ſeruice; then moſt bleſſed Lord, withdraw thine hand from me, and let me die. For why ſhould we liue any longer to diſpleaſe, and diſhonour thee, and to cauſe any more euill vnto my brothers and ſiſters the children of Adam? Holy Lord, yet I heartily wiſh glory vnto thy name, and all good vnto thy people. So I bequeath my ſelfe vnto thy pleaſure. My ſinne be deſtroyed, thy will be done, and bleſſed for euer be thy name. Amen. Amen.

To-

Towards night I felt ſome eaſe in my ſide, and breaſt; but was pained in my kidnies.

The foure and twentieth of Iuly, beeing ſabbath, one ſupplyed my place at Church, and I kept at home. That day ſome came vnto me, with whom I fell in talke, and by that meanes forgat both the preſence of God, and the holineſſe of the day.

Monday morning I was ſore tormented, ſo that my feete burned very painfully; ſpecially the right foote. I dranke great plenty of ſmall beere, and yet burned ſtil. In this ſore torment, I praied thus;

O the fountaine of right goodnes, kindneſſe, and mercy, I the moſt hainous of all thine enemies vpon earth, in this my greiuous miſery, haue none to flie vnto for help but onely thee. O holy Lord, I haue ſinned againſt thee: I haue ſinned; O I haue ſinned, and moſt vnſufferably prouoked thine Almighty maieſty, to deſtroy mee with moſt wrathfull vengeance. And doe I now in my ſelfe-wrought miſery come a begging to thee for eaſe? yea bleſſed Lord, for I haue no whether elſe to goe: & therefore I throw my ſelfe down before thy face humbly crying thee mercie, and ſaying; O

righte-

righteous Lord, here lieth thine enemy, a great traytor to thy kingdome, and glory, crauing mercy at thy moſt mercifull hands, and beſeeching thee, not onely to pardon me thine owne vengeance, but alſo to releeue me in this tormenting miſery, which I in ſinning againſt thee haue brought vpon my ſelf, euen by the wicked diſordering and diſtempering of my bodie. Againe, me thinkes thou ſayeſt vnto me; Ah thou wretched man, doe not I ſhewe thee great mercy in ſuſtaining thy dying life, and calling thee vnto me? Why doeſt not thou come nearer vnto me? why doeſt thou not continually ſet me before thy face, and ſubmit thy ſelfe vnto my pleaſure? Thou knoweſt thou art ſhort of this, and therefore if thou expecteſt grace from me, come nearer vnto me; for thou art yet too farre off to receiue comfort into thy ſoule.

O my Lord God, I come; drawe mee, and I will come: I will continually minde thee, feare thee, and call vpon thee. Amen.

Thurſday the 28. of Iuly, I beeing horribly tormented, prayed thus;

O moſt gracious God, thou ſeeſt that this painfull, and loathſome diſeaſe, will great-

greatly hinder me in thy ſeruice. O therefore that it would pleaſe thee to eaſe me of it, and to lay ſome other iudgement vpon me ſo great as this, but not ſo ſhameful, and hinderous. Me thinkes I heare thee ſay yet againe;

I tell thee thou ſinner, when thy ſeruice pleaſeth me, my grace ſhall be euery way ſufficient for thee.

Moſt holy Lord, this I verily beleeue: therfore in the name of Ieſus Chriſt hencefoorth I will wholly endeauour to pleaſe thee. Amen.

The laſt day of Iulie, beeing Sabbath, though I was ſore tormented, I had no remedy, but needs muſt preach my ſelfe: for neither was I prouided of any ſupply, and a Churchwarden came to tell me, the pariſh tooke it in diſpleaſure that I my ſelfe performed not my dutie. That day I preached twiſe, to the great hurt of my body, which appeared by many little ſhreads of skinne which came from me in my water.

Monday the firſt of Auguſt, ſuch a drouſie windie weakenes hung vpon me, ſpecially in my breaſt and head, that many times I was ready to fall, and had much adoe to ſtand: a painfull ſleepines was ſtil comming

vpon

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Know that your diſeaſe is incurable.

The ſeauenth of Auguſt being Sabbath, my diſeaſe ſtill tormenting me, I prayed, and vowed thus;

O moſt holy, and righteous, good, and gracious Lord God, I the moſt foule and filthy ſinner of all the world, do here make a complaint of my ſelfe vnto thy glorious and bleſſed maieſty, that I am not fit to liue

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in

in thy ſight, much leſſe to ſerue thee in the goſpel of thy Sonne; becauſe I do not walk with thee, nor keep my ſelfe in thy companie, as thy ſeruants doe. O be mercifull vnto me I beſeech thee: I haue heretofore made many vowes, that I would enforce my ſelfe to waite vpon thee. But woe is me I haue not kept them: now I moſt humbly pray thee, that all my former vowes may be ſhut vp in this which I am minded to make vnto thee. And this it is; This day two ſeuerall preachers will ſupply my place: I beſeech thee to bleſſe them with holy matter, hallowed affections, powerfull vtterance, & good ſucceſſe. If I do not from this day forward, very conſcionably endeauour to hold my ſelfe to the practiſe of my foure Rules, I wil the next Sabbath day quite put my ſelfe out of the miniſterie; yea, and openly profeſſe vnto the world, that therefore I doe it, becauſe my conſcience doth certainly iudge mee not to bee fit to preach the Goſpell. Good Lord, this is my vowe. If I either reforme my ſelfe from this day forward, or for default thereof, leaue the miniſterie, I breake not my vow. If I do neither the one, nor the other, let me be euerlaſtingly forſaken of Ieſus Chriſt. If I conſci-

conſcionably reform my ſelfe by thy grace, and ſo continue with thy fauour in the miniſterie, O that thou wilt be merciſull vnto me touching this horrible diſeaſe. Then ſhall I holily and wholly betake my ſelfe to ſerue thee, as mine hearts deſire is to doe. If I reforme not my ſelfe, and therefore, as my vow requireth, leaue the miniſterie, I aske no more, but the deſtruction of my ſin to thy good pleaſure and glorie. Now bleſſed Lord, I offer vp this vowe vnto thee for an euerlaſting deed, and thereunto vnchangeably ſay, Amen. Be it neuer changed, but euer in force betweene thy bleſſed Maieſtie and me. Amen.

That day ſome came vnto me, and what with one matter, what with an other, cauſed me to talke at randome, as though I had not been in the companie of God. When they were gone, I cryed God mercy, & promiſed to be more mindefull of his preſence, and fearefull of his diſpleaſure. At night ſome came to me againe, and talking of many things, mooued me to paſſe my bounds, but not ſo much as before: yet all this while I was not entred into my vowed practiſe. This I did fully perſwade my ſelfe, that if I could in companie be mindfull of God, and

ſhunne the diſpleaſing of his maieſtie, I were in a verie faire forwardnes of reformation.

Mondaie the eight of Auguſt, I held my ſelfe vnto my prayers and buſineſſe carefully, thinking how I ſhould avoid the great danger of companie, and talking: I prayed vnto the Lord thus;

O good Lord, thou ſeeſt that my diſpoſition is hardened in ſinne, and moſt vntoward vnto thy ſeruice: Thou ſeeſt alſo how apt other folke are to further mine vntowardneſſe, to hinder my repentance. I beſeech thee, that for thine only Sonnes ſake, thou wilt powerfully breake me from mine vntowardnes, & prepare me in thy feare to ſhunne the manifold wickedneſſe which is one way, or another cauſed by companying and talking. Bleſſed Lord, true it is, as I take harme by others, ſo they take harm by me: for thy mercies ſake be merciſull vnto vs, and keepe vs from cauſing any harme one to another. Amen. Aman.

Betweene tenne and eleuen of the clock, there came ſome vnto me about a matter of vnkindnes between certain parties; which had not then been called into queſtion, if I had concealed a report which in writing

was

was giuen vnto me, and which I was verie confidently willed to ſhewe vnto whome I would. It is likely that many an one would haue thought himſelfe well warranted to ſhew it, ſpecially if it had concerned him ſo neerely as it did me. I ſhewed it not, but onely told a certaine part of it, which cauſed the comming of thoſe men vnto me. After that we had talked of the buſineſſe, and they were gone, I confeſſed, and prayed thus vnto God;

O moſt gracious Lord, I did euill in receiuing that paper, and worſe in ſpeaking of any thing written in it. I beſeech thee to pardon me, and to giue grace that I may neuer hereafter ſpeake any thing of that matter, but onely my bounden thanks & praiſe vnto thee, through Ieſus Chriſt thy Sonne, my Lord and Sauiour. Amen.

In the afternoone vpon occaſion I praied thus;

O moſt gracious Lord, thou ſeeſt that by thy goodneſſe I goe not out to ſeeke company: I perceiue it is great folly ſo to doe. If any come vnto me, and enter into friuolous talke, I cannot tell what I ſhould doe. Thy ſpirit ſaith, that in the multitude of words, there wanteth not ſinne, Pro. 10. 19.

And what great losse of precious time commeth vnto men by vaine idle communication, I know by experiẽce to my great griefe. Most mercifull Lord, thou hauing brought me thus farre, and broken me from seeking companie, from ioyning in emptie words, vouchsafe to magnifie thy mercy, in making me to preuaile against this impediment, and all others, that I may euerlastingly praise thy name therefore, through Iesus Christ thine onely Sonne, my Lord and Sauiour. Amen.

Tuesdaie morning, the strangury pained me verie grieuously, and my feete were in such an extreame heate, that I was forced to stand barefooted. In this burning torment I prayed, O most mightie, and most mercifull Lord God, my Maker, and Sauiour, of thy most tender compassion, & most excellent mercie, vouchsafe I beseech thee, to ease me of this filthy tormenting disease & lay vpon me in stead thereof what crosse, what iudgement thou wilt. Me thinks thou saiest;

Thou fooliſh man, put away thy folly, drawe neere vnto me, and I will draw neere vnto thee.

O good Lord, blessed be thy name. In the

the name of Ieſus Chriſt I will drawe neere vnto thee: I will henceforth be alwaies verie mindefull that I am before thy face: nothing in the world, no not any companie, ſhall put me out of that thought. Beeing in companie, ſo often as I perceiue my minde to turne it ſelfe from waiting vpon thee, I will preſently breake out into theſe words; Fie vpon me! what a forgetfull foole am I? Good Lord forgiue me, and correct mee. Then if any aske the reaſon, why I ſpake thoſe words, I will very plainly tell it. Moſt gracious Lord, giue me grace thus to doe, and bleſſe me in ſo doing, through Ieſus Chriſt thine onely Sonne, my Lord and Sauiour, Amen.

The ſtaires to my chamber are the comming vp vnto three other chambers. So oft as I heard the noiſe of any bodies feet comming vp the ſtaires, I was very fearefull that ſome or other were comming vnto me, and as glad if I heard them goe by the doore to any of the other chambers. How men may iudge of this, I know not; but my conſcience doth aſſuredly certifie mee how the Lord God iudgeth of it.

That forenoon ſome company came to me, & ſtaied long: wherefore though I in ſome

ſort looked to my ſoule, yet could I not auoide bodily hurt: for I hauing, to eaſe my paine, taken much drinke before the companie came, being forced painfully to hold my water, when they were gone, there came ſuch things from out of my body, as if many skinnes within were pilled off. Wherefore I fully perſwaded my ſelfe, that I was poſſeſſed with a windie fretting inflammation, which of neceſſitie muſt very ſhortly kill me; and that, as *I* thought moſt likely, by the periſhing of my bladder. *I*n the afternoone *I* praied thus:

Moſt bleſſed Lord, very true it is, that the doore of heauen is in compariſon much leſſe then the eie of a needle. An entrance there is: but moſt hardly to be gotten. The beginning of an vnfained godly life, is the hardeſt worke in all the world. Then what meaneth Chriſt in ſaying that his yoake is eaſie, and his burden light? His meaning is, that true repentance, and right faith, do eaſe, and lighten a loaden conſcience. There is no remedy but ſinne muſt needes be put off; elſe there is no ſaluation, no heauen to be had. Woe is me! How can a black-moore put off his blackneſſe? *I*t is vnpoſſible. Yea; but thy Sonne hath told,

vs

vs, that all things are poſſible with thee. True it is, O Lord, *I* beleeue it. But the queſtion is, what thou wilt doe? Therefore with the poor leper *I* ſay vnto thee, O Lord, if thou wilt, thou canſt make me cleane. The Spirit anſwereth me ſaying; To day if thou wilt heare his voice, harden not thy heart.

I muſt ſtriue to vnharden mine heart in obeying thy word, which word thou haſt graciouſly made knowne vnto mee, to the end that *I* ſhould obey it in putting off my ſinne. But if knowing thy will *I* continue diſobedient to thee, O what a moſt dreadfull meaſure of euerlaſting vengeance ſhall ſpeedily fall vpon me! O Lord, none can vnharden mine heart, but onely thou. Then how can *I* vnharden it? *If* thou euer vnharden it: thou wilt make mee to vnharden it; for thou workeſt the will, and the deede in them that ſhall bee ſaued. They muſt will, and doe that which is pleaſing vnto thee. The power to will, and doe it, they muſt haue from thee. Therefore thy ſeruant *Paul* aduiſeth vs to work out our ſaluation with feare, and trembling; that is, awfully, and carefully to vſe the meanes which thou haſt appointed, that ſo thy grace may work in vs obedience vnto thy will, which is the

only way of ſaluation. Good Lord, in thy Sonnes name I will ſtriue to vſe the meanes which thou haſt appointed for the breaking of mine hard heart. Bleſſed bee thy name: I thinke no man, or woman in all the world can haue more warning to deny himſelfe, and haſten repentance then I haue. To thy mercie and good pleaſure I wholly betake my ſelfe, thorough Ieſus Chriſt. Amen. Amen.

Wedneſday morning I was very tormentingly pained in the water paſſage, and therefore prayed thus;

O bleſſed Lord God, this foule diſeaſe tormenteth me verie ſore: O that it may be pleaſing vnto thy moſt glorious goodnes, euen in ſuch meaſure to eaſe me of this diſeaſe, as by thy grace I will from this time forward deny my ſelfe, and giue glory vnto thy truth!

Me thinkes thou ſayeſt, Goe to then. See that thou conſcionably deny thy ſelfe, putting thy whole truſt in me. And for thy comfort, thou ſhalt be ſure to finde theſe my words true; I am mercifull. My mercie is vpon them that feare me.

Moſt gracious Lord, bleſſed be thy name. I beleeue thy words. And nowe thorough

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the grace of Ieſus Chriſt, I will ſteadfaſtly ſet my ſelfe to deny my ſelfe. O Lord, be mercifull vnto mee, that I may thoroughly doe it. And then thy will be done. Amem.

About an houre after I had ſo praied vnto God, my paine of the ſpleene came vpon mee, in ſuch ſort that mine eies were much dazled, mine heart deadly vexed, my limms faintly wearied. Beeing in this ſtate, I praied thus;

O good Lord, what ſhall I doe? This my deathfull body cannot poſſibly hold out, nor be ſeruiceable vnto thee in any good meaſure, according to my calling. O my good Lord, what ſhall I doe? I haue no warrant to expect any extraordinary releeuing of my body. And this deadlines putteth my poore ſoule out of comfort. Mee thinkes thou ſaieſt;

Let thy ſoule be ſteadfaſtly, & vprightly bent to ſerue mee, for ſo it ſhall receiue comfort from mee. Touching thy bodie, doe me what ſeruice thou canſt, and betake it vnto mee to diſpoſe therof, as I ſee good. By greiuing at thy diſeaſednes, thou makeſt it to be worſe. Therfore be only zealous againg thy ſinnes, the cauſe of all thy miſerie. But take heart of grace, and ſuſtaine

thy

thy weake ſpirit hath aſſured confidence of my mercy towards thee.

O my good Lord, moſt wonderfull in mercy, and Almightie in power, with all humble thankefulnes I receiue theſe words from thee. My ſoule is certenly perſwaded that thy purpoſe towards mee is according to thoſe words. Bleſſed Lord, it greiueth me that I haue ſo long diſpleaſed, & diſhonoured thee, and now am quite diſabled, that I can doe thee no ſeruice; becauſe my body is full of death. Yet according to thy commaundement, I will thorough thy grace wholly bend my ſpirit to ſerue thee. And what ſeruice my dying body can performe, I will put it vnto, betaking my ſelfe euery way to thy good pleaſure, and moſt holy will. Amen.

That day in the afternoone I was tormented, yet, let me ſay the truth, in a manner, as it were vnderhand, ſuccoured and ſuſtained. My back was about, and below the kidnies very ſore: which made mee fearefull of a fit of the ſtone, which from the laſt Nouember I had not.

It came many times into my mind, to admoniſh all ſorts of people, to leaue the moſt common taking of Gods name in vaine, in

pra-

prating, and ſwearing, and curſing. O if any that is giuen vnto that horrible ſinne, knew how deere and precious vſe I am driuen to make of Gods name, when in helliſh torment, ſpecially at, and after the making of water; I haue none other helpe in all the world, but to crie out ſaying, O Lord, ô God, ô Ieſu Chriſt, &c,

Whoſoeuer you are that ſhall read, or heare this, ſtay a little while I pray you. Bethink your ſelfe well, whether the time will not come, you know not how ſoon, wherein you ſhall be forced to call vpon God for preſent help? yea, you ought to call vpon him euery day, euery houre: for your life, and all that you haue, or hope to haue, is at his mercie. In the turning of a hand hee can take all that is good from you, & turne you away into all manner of miſery. Then if it ſtand vpon his pleaſure, what ſhall become of you, and ſpecially when you are in aduerſity, or anguiſh, whether you ſhall be releeued yea, or no? follow my counſell, keep his name in ſtore, and by no meanes endure to write, or ſpeake it in any idle faſhion, much leſſe in ſwearing, & tearing, and curſing, like a limme of the deuil. What man is ſo maddе, that hauing a moſt pretious

ous reſtoratiue, able to cure him of any diſeaſe, will hurle it into the duſt, fling it againſt the walls, or tread it vnder his feete? No, you would lay it moſt charily, as a moſt ſpeciall treaſure, whereby you may in time of need help your ſelfe, or your freind. O then conſider, that of all reſtoratiues, the name of God paſſes, and excells. For it is a ſoueraigne remedy againſt all euils, both of ſoule, and body. Therefore the Pſalme ſaith, Pſal. 124.8. Our helpe is in the name of the Lord, who made heauen and earth.

In few words, take this for certen; If you meane to haue helpe in the name of God, vſe it like a moſt pretious reſtoratiue. Make not an idle word of it, take it not in vaine, leaſt when you haue neede to call vpon it; you call in vaine, becauſe the Lord remembers that you made a vaine idle word of his name.

That euening, I did but walke a little in my chamber, & it made my water bloody: what a miſerable ſtate am I in?

Thurſday morning, a matter that I read gaue me occaſion, to conſider of an offence which many in Derbie lately tooke, by the leauing out of the Croſſe at the baptiſing of a child. True it is, that I neuer left out that ſigne,

ſigne, nor euer will leaue it, vntill the Church giue warrant: Yet this I muſt needs confeſſe,

A many people thinke that baptiſme is not perfect without the ſigne of the Croſſe. Yea more, They thinke that there is ſome holy vertue in it.

The iudgement of God is a great deepe. But the commanding will of God, is in his word very plaine. Hee would not haue poore people to beleeue that holineſſe is there to be had, where it is not.

They which firſt deuiſed any ceremony without ground of Gods word, how good ſoeuer their intent was, little knew what inconuenience would in proceſſe of time grow thereupon.

Did you neuer ſee a houſe ſo ful of ſmoke that a man might ſooner haue been ſtifled, and blinded, then well warmed? That is typhos ſuperſtition, that is the religon of many rude people.

If any ſay, it is to be required that ſuch people haue good inſtruction; I ſay againe, what inſtruction are they like to haue, whoſe guides are either vnable to inſtruct themſelues, or ſuffered to be otherwiſe imploied.

I once heard Bishop *Barlowe* saie that, touching higher places, which is too, too generall, and extendeth, in my simple obseruation, farre further then hee intended it. His speech in effect was thus;

The time was, that fit men were sought for: But now, there is not such neede; because many proffer themselues.

How it is in the higher region, I know not. But in the lower, it is commonly thus. And so long as it is thus, a foole may prophecie that sound holinesse is not likely to thriue.

In the afternoon my strangurie was very keene, my right foote burned with a painfull heat: yet, see the goodnes of God, still a way is made that I may endure it; euen when I am readie to crie out, because of deadlie torment. I am fully perswaded, that had not this disease come vpon me, yea and preuailed more and more, euen to the putting of me quite out of all hope of recouery, I should neuer haue beene diuorced and separated from the loue of this world. Notwithstanding all that is yet done, sin cleaueth vnto my soule like birdlime. I haue a world of trouble within my selfe, to master the olde setled rebellious thoughts of my heart,

heart, which are ſo ſturdie, and ſo deuilliſh, ſpecially one, my moſt naturall ſinne, that were it not for the verie grace of God in Ieſus Chriſt, I ſhould bee quite out of all hope of ſubduing them. Let me come into company, and there is ſuch an vprore in mine heart, that whatſoeuer I can doe, is al too little to keep it from breaking out into open rebellion againſt God. Whoſoeuer beeing an old ſinner, doth put himſelfe into the continuall conſcionable practiſe of repentance, he ſhall plainely perceiue the ſinnes of his heart, to be like vnto a company of deſperate rebels beſieged in a caſtle, yeeld they will not, vntill they be famiſhed out. They haue ſuccour from the remembrance, and from corrupted imagination, from the outward ſences, ſpecially the eies, and the eares: and who can ſay how full of temptations the world is, temptations fitted to worke vpon the ſight, and the hearing. It is well worth obſeruation, for any man that knoweth white from blacke, and ſinne from grace, to marke when he comes in compauie with any, how ſoone the ſeuerall wicked corruptions, which are both in him, and in the other, wil conſpire together to betray them both, & to make them ſinne

againſt

againſt God, at leaſt in a deale of idle talke, I cannot call to minde that euer I was in company with any, and drawne into a familiar communication, but that I was alſo drawne into ſinne. Yea, but ſome will ſay, idle talke is a veniall ſinne (wherein they may pleade S. Gregories authoritie in his dialogues, *lib.*4.*cap.*39. and ſo make a purgatorie matter of it) and therefore ſhall neuer be called into queſtion. O how apt are we to deceiue our ſelues! Doth not our Lord Ieſus very plainely ſay theſe words? Matth.12.36. *But I ſay vnto you, that euery idle word that men ſhall ſpeake, they ſhall giue an account thereof in the day of iudgement:* 37. *For by thy words thou ſhalt be iuſtified, and by thy words thou ſhalt be condemnd.*

If in the day of iudgement we ſhall bee tried, whether we be fit to be ſaued or condemned euen by our words, and if euery idle world ſhal then be brought in queſtion, it behoooueth them that would be ſaued, to make more conſcience of their talke, then the prating practiſe of this world affoardeth.

Certainly old *Nicholas Denuſe* ſaid very truely,

Of much ſpeaking, come many euills, ſpeci-

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ally three, the loſſe of conſideration, the dulling of deuotion, and the multiplying of ſinne.

I haue time, and time perceiued the truth of *Denuſes* words in mine owne ſelfe. Yea, euen in preaching when I haue beene more word-full then needs, (which ſuch ſhallow preachers as I am be driuen to, for lacke of matter, the more pitty, that people ſhould be fed with winde) thoſe three euills haue come vpon me.

It may be asked, what counſell I would out of my poore experience giue vnto weake miniſters? Vpon my conſcience in the ſight of God this I ſay; Some goe for miniſters, which are not capable of that knowledge which a miniſter of the Goſpel neceſſarily ſhould haue.

The pariſh where ſuch a one is, ſhould wholly ioyne together, houſholders, men-ſeruants, women-ſeruants, and all that haue any thing in the world to giue, for the allowing of him ſo much yearely maintenance to leaue the Miniſterie, as he hath by continuing in it; yea and for the aſſuring of it vnto him for the tearme of his life. This is much: but the ſaluation of any one ſoule in the parriſh, is much more. And where an vnable miniſter is, certenly many a ſoule

is in great danger. If ſome ſhould in loue of their ſaluation, put themſelues to this charges, he that hath title to giue the benefice, may put in ſuch an other: for it is too well known that many Patrons (ſo they are called that giue benefices) are very corrupt, and haue no feeling of conſcience in that buſineſſe. O that they knew what a huge meaſure of Gods vengeance they pull vpon themſelues, and vpon their houſe? Sir, whoſoeuer you are, know this for a certain, the Sonne of God hath a *Niſi prius* againſt you, to be tried at the great aſſizes of the world. Then ſhall come foorth many poore ſoules caſt away by meanes of your corruption, and they ſhall crie out vpon you before the face of God, Angels, and men, ſaying, O Lord, this is he that hath cauſed our damnation; for he put vpon vs a man to be our miniſter that had not the grace of miniſtration in him.

I vndertake vpon mine vttermoſt perill, that if faithfull inquirie be made, diuerſe ſuch corruptions ſhall be found in Derbieſhier; yea gentlemen ſharing with the miniſter in things dedicated vnto the Goſpels maintenance. O baſe! more baſe, and vile then to robbe by the high way ſide.

Thoſe

Thoſe Miniſters which are capable of competent knowledge, but yet haue it not, I would humbly intreat, that aboue all other buſineſſe whatſoeuer, they will giue themſelues in the feare of God, moſt hungerly and thirſtily to ſtudie for it. Though I entred not into the miniſterie vntill the third yeare after I was batchelour of art, which I confeſſe was too too ſoone, and though that learned Colledge, ſo I dare ſay, *Emanuel* in *Cambridge*, did in ſuch fauourable manner approoue mee, that my grace to commence Maſter of Arts was paſſed in the houſe before I knewe it, or thought of it, but I neuer went to commence; yet was I glad, God knowes, to toile my ſelfe night and day; elſe that loweſt degree of ſufficiencie, which by Gods mercie I haue, I ſhould neuer haue had. I haue been forced to renew my knowledge of logicke, the Art of vnderſtanding againe, and againe, and yet am farre ſhort of perfection. Hee that is ignorant of this Art, I cannot deuiſe how hee may bee an vnderſtanding Miniſter. In the Latine tongue I was not verie perfect, yet ſome-what readie. But to get a little ſmacke, in that learned language the Greeke, mine eyes haue fore-

gone much sleepe, and been made to smart very often. Into the language of Chanaan, the Hebrew, I haue so little sight as may be; yet it cost mee some labour, and expense withall. By these paines I haue obtained, God beeing mercifull vnto me, this profit; I can make a shift to vnderstand many learned Authors that haue written books verie helpefull for him which studieth Diuinitie. Thus I am only able to abide the Churches triall, and to passe for a sufferable minister; if sanctification be not wanting. If any vnable minister, being capable of knowledge, did but perceiue first his owne want, and then the comfort which my soule takes in this lowest degree of abilitie, which thorough Gods great mercie I haue attained vnto, hee would enforce himselfe night and day, to get knowledge, & so be quickly gone beyond me. I would withall mine heart that I beeing no lesse able then I am, as sufferably I can not bee, were in abilitie ministeriall the very lowest of all the ministers in this Land. It grieues mee to consider, that some are not onely vnable, which they shall find to be miserie too much, but also, which is much more miserable, confidently perswaded of their sufficiencie.

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I kept my ſelfe in ſome ſmall meaſure of good order all that weeke, much what by ſhunning vnneceſſarie companie.

But my terrible diſeaſe increaſed vpon me, and ſo tormented me, that the foureteenth of *Auguſt*, beeing Sabbath, by drinking much new ale to eaſe my paine, I almoſt ouerthrewe my ſelfe, and was ſore afraid leaſt I ſhould haue failed in my miniſtration. Yet, ſee thee admirable goodnes of God! I preached in the forenoone: and in the afternoone went ſicke, and ſowning ripe into the pulpit, ſo that I betooke my ſelfe to the pleaſure of God by way of preparation for ſome diſmall ſucceſſe; yea, before I ſpake any word, I ſecretly ſaid thus vnto my Lord,

Bleſſed Lord God, make way for thine owne good pleaſure, and glorie, and doe what thou wilt vnto mee; ſpare mee not: Yet, I ſay againe, ſee the moſt wonderfull goodneſſe of God! there were diuerſe of good iudgement, yea and a Preacher, who, I verily beleeue, will ſay, they neuer heard mee preach more effectully, nor with a more conſtant voice; I muſt, and by Gods grace will, knowing mine owne exceeding weakeneſſe, acknowledge it to be a graci-

ous fauour of God.

In the morning I beeing ſo ſore pained, that I could not endure either to reade that which I had prepared to preach, or to thinke vpon it, did deuoutly promiſe vnto the Lord, that in zeale of his glory, I would not faile to put my ſelfe vnto open ſhame, for euery ſinne which thenceforth I ſhould openly commit in word or deede. Yea, I ſaid thus much vnto him,

That open ſinne which I ſhall wittingly let paſſe, without open confeſſion, do thou neuer forgiue.

I doe humbly craue aide of euery Chriſtian which ſhall read, or heare this. As my diſeaſe is very tormenting, ſo my ſtate is too too vncomfortable. Eccleſ. 4. 10. *Woe to him that is alone, when he falleth: for hee hath not another to helpe him vp.*

I muſt ſit, and endure my griefe with ſilence. For to whom ſhall I complaine? Or what ſhall I eaſe my ſelfe by complaining? The prouerbe is not more olde then true; Euery man is for himſelfe, and God for all. If the latter part held not very true, I were woe begone: for the firſt is too true. But what aide doe I craue of the Reader, or hearer? I beſeech you that euen for the

loue

loue of Chriſt, and Chriſtianitie, you will very earneſtly intreat our Lord God to bee mercifull vnto me, and if it may poſſibly ſtand with his holy will, to grant mee eaſe of this irkeſome torment. Amen. Amen.

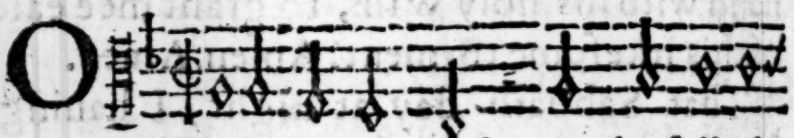
That Sabbath day at night, I hauing ſomewhat more conſcionably kept that Sabbath day then euer before, praiſed God thus;

O moſt mercifull Father, with all mine heart I humbly thanke thee for this verie little entracne into the way of ſaluation. Good Lord, my ſoule is yet wretchedly tangled in ſinne. Free me for thy mercies ſake, and humble mee to the very vttermoſt that may be, thorough Ieſus Chriſt thine only Sonne, my Lord and Sauiour. Amen. Amen.

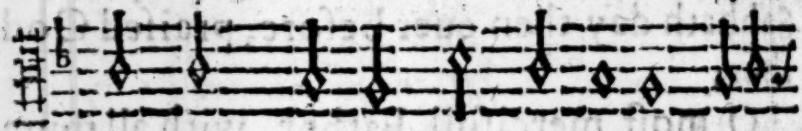
Then alſo I beganne to ſing mine euening Pſalme: which is not in double meeter, as that vnto whoſe tune I haue ſet it; becauſe I neither had leaſure, nor minde to be ſo curious.

¶ Mine

¶ Mine euening Pſalme, to the tune of
All people that on earth doe dwell.



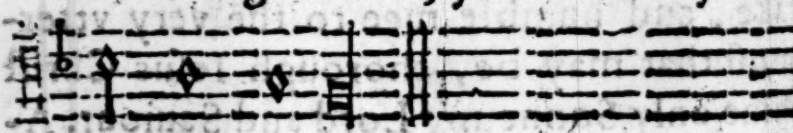
O God that art moſt wonderfull, the



fountaine of all bleſſednesſe, I moſt vn-



fit to ſing to thee, yet needes thy mer-



cie muſt confeſſe.

Needes muſt I, for I am moſt bound,
therefore O Lord, I thee intreat,
For to prepare mine heart and tongue,
thy mercies duely to repeat.

So ſoone as I into this world
by birth was borne, thou cauſedſt mee
To be baptized in thy Name
In ſigne of my deliuery.

Deliuerie

Deliuerie from Sathans thrall,
and from the houſe of bondage hell,
That with thee, and with thy Chriſt,
in euerlaſting bliſſe might dwell.

And when I was of age to learne,
thou didſt acquaint me with thy grace,
Moouing mine heart to turne from ſinne,
and thy ſaluation to embrace.

But I moſt fooliſhly did loue
this world, and gaue my ſelfe to ſinne,
Deferring time from day to day,
and to repent would not beginne.

Yet notwithſtanding all my ſinne,
and manifold iniquitie,
Yea ſuch moſt hainous wickednes
as alwaies did for vengeance crie.

So great thy mercie was to me,
that thou wouldſt not my ſoule forſake,
But patiently didſt vſe all meanes,
to ſaue me from the burning lake.

And now at laſt with much adoe,
a little I am turn'd from ſinne;
A little, very ſmall it is,
I doe repentance but beginne.

Yet

Yet Lord my ſoule doth truſt, that thou
wilt ſmall beginning not deſpiſe,
But graunt me grace turning to thee
by ſmall degrees for to ariſe.

So be it O moſt gracious God,
be it euen ſo for Chriſt his ſake,
I doe beleeue, therefore I ſpeake,
thy childe, I truſt, thou wilt me make.

O Father, Sonne, and holy Ghoſt,
thou onely God, and Lord of all,
Thy name be bleſſed euermore
of all thy creatures great and ſmall.

Amen, Amen, Amen ſay I,
Gods name for euer bleſſed be:
O heauen, ô earth, ô creatures all,
ſay ye Amen, Amen with me.

I moſt heartily deſire, that euery one that hath not more experience in deuotion then I, will take this my counſell,

Accuſtome your ſelfe to pray, & to ſing oftentimes vnto God: let your prayer, and ſong, be ſuch matters as is fitting for one in your ſtate to ſpeake vnto God, whether it be confeſſion of ſinnes, begging of pardon, and cleanſement from ſinne, or thanksgiuing,

uing, &c. And that which you ſpeake vnto the Lord by way of praying, or ſinging, let it not onely be word of mouth, but lift vp the thought of your heart, and thinke euery word directly vnto God, as you would do, if you did ſee his glorious maieſty with your bodily eyes. Be well aſſured, and ſtedfaſtly minded that he lookes full vpon you, and marketh all your behauiour; yea and aboue all things, taketh moſt heedful inſight of your thought, and affection: for longer then you ſteadfaſtly thinke vpon him, your words in prayer pleaſe him not, and vnleſſe your deſire be very earneſt, he will not regard your petition. Therefore enforce your mind to thinke very intendingly vpō God, and labour to haue an hungry and thirſtie deſire of that which you pray for. You ſee that I haue often ſet downe the word, Amen; yea, and ſomerime doubled it: My reaſon is, becauſe I would be very earneſt, and effectnally feruent in my deſire. Our Sauiour ſheweth vs, how earneſt and importunate we ſhould be in praying vnto God: I pray you conſider his words,

Luk. 11. 5.--*Which of you hauing a friend, and ſhall go vnto him at midnight, and ſay vnto him, Friend, lend me three loaues:*

6. *For*

6. *For a friend of mine in his iourney is come vnto me, & I haue nothing to set before him.*
7. *And he from within shall answer, and say, Trouble mee not, the doore is now shut, and my children are with me in bed: I cannot rise and giue thee.*
8. *I say vnto you, though he will not rise, and giue him, because he is his friend; yet because of his importunitie hee will rise, and giue him so many loaues as he needeth.*

Our Lords meaning is, that as many a man in his necessitie will haue no deniall, but is so importunatly earnest, that the partie to whom he maketh suit, hath no other way to be quiet, but onely by granting his request; so ought we to behaue our selues in prayer to God, most vehemently crying vnto him for mercie, and euer and anone praying againe and againe, as Christ himselfe did in the garden, not ceasing vntil he doe, as certainly he wil, shew himselfe very mercifull vnto vs.

If we ought to pray so earnestly, and so often, wo is my heart for many a poor soule, that seldome or neuer prayeth, but when he is laid downe in his bed: and then saith his *Paternoster* and *Creed*, between sleeping & waking; making none other reckoning but this

this, that the very bare ſaying of thoſe things, ſerues the turne. Surely it is Popery that hath brought the world to this ſenceles ſtate, by teaching folke to pray in an vnknowne tongue, and to ſay praiers by ſet number and tale, as folke buy and ſell apples and peares.

When I was a child, I now and then lay with ſome elder body, who beeing in bed, would beginne to ſay the Lords prayer, & by and by ſlumber, then awake and begin againe, and preſently fall aſleepe againe. If this be true, as I take the Lord God to witnes that very true it is, what doth it ſhew? Surely this, that the common ſort of people runne ſnuggling all day after their worldly buſines, and then at night kennell vp themſelues like ſo many bruit beaſts, little or neuer a whit minding that which they ſhould principally intend, their conuerſion from ſinne, and their reaſonable vnderſtanding, ſeruing of God, in all that they thinke, ſay, or doe.

Whoſoeuer is in this ſlumbring ſtate, I beſeech you that for Gods ſake, you will awaken your ſoule, and doe as the Lord Ieſus willeth you: Matth. 6. 33. *Seeke ye firſt the kingdome of God, and his righteouſneſſe, and*

then

then all other neceſſaries ſhall bee added vnto you.

The things of this world, are like vnto the vantage which many times is giuen into a bargaine. Therfore let your cheife care be, to make ſure your ſaluation, and then your good heauenly Father will not ſuffer you to lack any thing that is good for you. O I pray you beleeue it, and build vpon it; for he hath giuen his word and promiſe: Heare him what he ſaith, Heb. 13. 5.--*I will not leaue thee, nor forſake thee.*

Accuſtome your ſelues, as I ſaid before, to pray often and earneſtly vnto God, and by the grace of Ieſus Chriſt, you ſhall finde that he will moſt graciouſly and kindly acquaint himſelfe with your ſoule. O then, you will remember theſe my words; & ſay, Now Gods bleſſing light vpon that ſame poor miniſter, which gaue me this counſel: I would not that I had miſſed it for all that this whole world is worth: yea, you will moſt heartily praiſe the Lord God, that it pleaſed him, by ſo ſimple a man as I am, to ſet you into the way of vnutterable bleſſednesse.

By no meanes ſuffer your priuate praiers to be heard of others: for then it is a hundred

dred to one, that the deuill, and the priuie pride of your owne heart, will marre all, and make your deuotions loathſome in the ſight of God. If you be an houſe-keeper, and haue a wife, or any child, or ſeruant, vſe to pray together with them daily, vnles you meane to make them heathen people, ſuch as haue none acquaintance with God. This matter is ſo far out of requeſt, that many will laugh them to ſcorne which pray with their houſhold: whereby a man of any vnderſtanding, may conſider into what a wretched ſtate the world is come.

Now Chriſtian ſoule whoſoeuer you are, the grace & mercy of God be with you for euer. Thus much I am exceedingly deſirous to haue printed before I die. If God vouchſafe to giue any increaſe of life and grace, you may be ſure, that I will doe what I can to acquaint you with it. The will of God be done, and bleſſed bee his Name for euermore. Amen.

FINIS.